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Kismet

By C. O. Southard, M. D.

Practical Promises

By Evelyn Whitell

UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

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THE BEACON

By ALVA ROMANES

At night I watch the beacon light
That swings across the sky,
While planes, upon their starry lanes,
Drone o'er me far and high;
Serene above a world unseen
The pilots hold their way;
For, bright across the shoreless night,
There leads that guiding ray.

And oft, when night planes sound aloft,
This thought comes clear and bright:
That you and I, my brother, too,
Are pilots in the night;
We do not need the world to see
Our course from day to day,
For God, through Christ, has shed abroad
The Truth's unfaltering ray.

Practical PROMISES

By EVELYN WHITELL

This is a story drawn from life, showing the results that faith in God, faith in people, and faith in things will bring

OLINDA MASON pinned her new year's calendar on the wall, where she could easily find it for the date. It was about the only sensible Christmas gift that she had received. She wondered why people spent money on things that were of no value, and which, after being thrown around for some time, eventually found their way into the wastebasket. The calendar, of course, was useful, but she had scarcely read the words on it, for there was so much to do in a boarding house, and the beginning of the month was a difficult time, with bills to be met and accounts to be settled. She had been through the books more than once, and had sighed over the money that she could not call in.

"Money's tight everywhere," were the words that met her on every hand. Milk had gone up in price. "Can't help it," the milkman declared, "no doing of ours; we can't make our expenses on account of bad debts."

She looked on the balance sheet showing all that was owing and all that was yet to be paid out. The rent was three months in arrears; she had promised to meet it that day; she read through the names of the boarders who owed money for weeks. She knew that it was impossible to get them to pay at present, and yet she still kept them on for fear that, if they should leave, the money would never be hers. There was the young man who had owed so long that he always

avoided her when she met him. There was Jack Nichols, who owed a hundred dollars; that money would clear the light and the gas bills. Jack was always expecting money, he said, and put her off each time with a smile of assurance. There was old Mrs. Grandon, who declared, with tears in her eyes, that she would pay as soon as she received her son's check; but, as the check never came, it ended in her paying nothing, yet on account of her age Olinda hadn't the heart to turn her out. There was Tom Wilks, the man who had money but gambled away his wages. There was that careless young fellow called Stanley High. He got a weekly check from his father, but never had money when it came to paying a bill. There was the girl out of work —of course it was hopeless ever to expect to get money from her, and yet she continued to stay on at the boarding house as if she owed nothing at all.

OLINDA was in the middle of the names when there was a sharp knock at the door and the cook came in with her troubles.

"That girl you took from the orphanage has been stealing again, marm," she said.

Olinda came from one world into another. "What has she taken this time?" she asked.

"She went into the new boarder's room and took one of the rings off the table; lucky for her that I found it before the lady had discovered it was gone—and I just put it back in time."

Susie was a girl that Olinda had got to help in the kitchen. She bore a bad name at the orphanage, and had acted up to it ever since she came to the boarding house. When not continually under the eyes of the elders, she was always in some mischief or another, and stealing was her greatest fault.

"She'll have to go," said Olinda, "we shall lose our boarders if they find things missing from their rooms."

"She says she will never do it again," said the cook, "but I don't believe her."

"Neither do I," replied Olinda, "but don't bother me now, cook; I'm busy looking over accounts. Keep Susie with you in the kitchen until I have time to come down."

WHEN the woman had left, Olinda put all her unpaid bills together and placed them on the table just under the calendar. She raised her eyes as she did so, and almost mechanically read the words written on the page for January: *"I promise to have faith in God—I promise to have faith in people—I promise to have faith in things."*

"Faith in God"—well, she knew that she had that. She had been converted in the little home church twenty years ago, and had declared her faith in a God of love, who was able to forgive all iniquities. She never had stepped away from that faith, she had always been a religious woman, reading her Bible daily and never missing a service at church, until the bondage of this boarding house had caused her to do so.

"Faith in God"—yes, she assured herself, she had kept that promise. She looked down at the pile of unpaid bills and saw her empty purse. It was 11 o'clock now; the landlord would call before noon. There was much to be done before then. There were three people that she knew had money, who, if they would, could help her around this difficult corner until the money that was owing came in. She hated the idea of asking. It was so humiliating to have to borrow, and especially from people who would not want to lend.

"Faith in people"—well, no, she couldn't say that she had faith in people. She had proved them too long for that. She had not faith that those people from whom she was going to try to borrow would lend to her, nor had she faith that those who owed her would ever pay their bills, if they could possibly get out of it. *"Faith in people"*—no, even the little girl that she had taken from the orphanage, and to whom she had given good clothes and food, was robbing her. Her boarders

were robbing her every day by eating her food, taking her rooms, and burning her light, and then trying to slip out of paying their bills. No—she had no faith in people.

She read the next statement on the calendar—*"I promise to have faith in things."*

She had taken this boarding house on faith, but, from the first moment she entered, she had known that there would be nothing but failure for her. The landlord had wanted his rent in advance, and he wouldn't do a thing to beautify the house. She would sell out right away if such a thing were possible, but she was nailed to a cross and no opportunity came.

"FAITH in God," she repeated again. What did it really mean—this faith? She began to analyze. If any one had accused her of not having faith, how hurt and indignant she would have felt! She was declaring with her lips that she had faith, but was she proving it with her life? In faith there was no fear, yet, ever since she had entered this boarding house, dragons of fear had obsessed her on every side—fear of the landlord, fear of failure, fear of debt, fear of taking in the wrong people. Faith and fear could not walk hand in hand. Faith said to the mountain of difficulties, "Remove hence." Faith saw that mountain dissolve in the ocean of God's love. If she had faith in God, why should she worry? Why dread the future —why take anxious thought for the morrow?

"I had faith in the beginning," she said to herself. "I was not afraid to make the venture, and to take over this house, but it was when I saw the difficulties arise that I faltered and my faith grew weak."

"Faith in people," she read again. Well, it was easier to have faith in God than faith in people, yet how could God's creation be imperfect? God's children could not err, they could not wish to leave their debts unpaid. She had been holding them in bondage by her unbelief and her lack of faith.

She closed her eyes for a moment to shut off the vision of the roomers that she had seen with hard material eyes. And then there came the vision beautiful, and no longer did she see the servant girl who stole, or the man with rent unpaid who slipped up the back stairs. She saw all as God's children—eager, longing, to do what was right before God. Of course they all would pay their rent, why should she doubt them? They were God's children, and God's children could not leave a debt unpaid.

"Faith in things." Oh, her beautiful boarding house! It was transformed before her closed eyes—Christ was the head of it. No man could enter except the Father drew him there for good. She commenced to bless every roomer, as a mother would bless her children, and a sense of happiness, such as she had never known, filled her heart. Faith in God's everlasting love, which willed the very best for all, arose within her. She walked toward the window, and looked out on a sky that had never seemed so clear, and sunshine that had never been so bright.

"THANK You, God," she whispered, like a little child. "Thank You for this lovely home that You brought me to, thank You for all the lovely people that You sent to me, thank You for my kind-hearted landlord, who has waited for his rent, which will be paid when he calls today; thank You for Jack Nichols, who has received the money that he expected, and wants to clear his debt. Thank You for dear old Mrs. Grandon, who has been sent to me for love and kindness in her lonely life. Thank You for Tom Wilks, who is going to learn how to use his money to the best advantage. Thank You for Stanley High, who will this day receive his father's check and clear all his indebtedness. Thank You for my honest little servant girl, who loves to serve in the right way. Thank You for the dear stenographer, and send her just the work that she is best fitted for. Thank You, God, for everything."

She stopped, for her blessings were too numerous for her to mention all.

SOME one had entered the room and was standing beside her. It was the girl whose name was just on her lips, the stenographer, who had been out of work for weeks, and who had never met her account. This morning her face was radiant and smiling. She was looking at the calendar while she waited.

MARCUS AURELIUS SAID: *No longer talk about the kind of man that a good man ought to be—but be such*

"Faith in God," she read. "Isn't it beautiful how we can always prove it? I have been worrying so because I couldn't pay what I owed you. It didn't seem as if I could find another situation, and I was so down and out and miserable, when last night I opened my Bible and read the text, 'Whatsoever ye shall ask in prayer, believing, ye shall receive.' I asked again and again, believing, and set out to look for work this morning, praying that God would lead me to the right place. Then something beautiful happened! I just felt as if God were holding my hand, and as if I were walking down town with Him. I did not know where He was leading me, but suddenly I stopped at the door of the old firm where I used to work. You know, that business failed, and I lost my position with lots of others. They were owing me money for weeks past, but they were not able to pay it. I felt so disappointed when I found myself there, for I had really believed that God was directing me right, and it just seemed to me as if it hadn't been God's direction at all, but force of habit, that had led my steps to the old place. Still, I did not lose faith. I stood and waited, and, while I was standing there, who should come up but the manager! He seemed surprised to see me.

'Well, Esther,' he said, 'are you still out of work?' and I told him that I had not yet got a position. 'But you will get one,' he said; 'we were terribly sorry to have to let a good girl like you go, but business went aslump We are endeavoring now to pay all our employees the wages that were owing them when the crash came, and I am determined that you shall be the first one to receive payment, because not one worked more conscientiously than you.' Then he told me to step inside and wait for a minute, and he went in and talked with some of the other fellows, and by and by he came back with a check in his hand. 'This will help you a bit for the present,' he said, 'and as soon as we hear of anything good, we shall put you on the right track for it.' "

She held up the check and waved it joyously over her head. "It just covers the amount that I owe for my rent, and I am giving it to you on faith because I can trust God that there's work close at hand for me to do, and I shall be able to draw my weekly payment and pay you regularly after this."

She placed it in Olinda's hand and was walking away, but Olinda called her back.

"Wait a moment," she said, "I haven't given you a receipt."

"I don't want a receipt," she answered. "You had faith in me—you trusted me all these weeks, so I think I can trust you too, and I know that you will never have to ask me for money again."

Olinda stood looking at the check. How beautiful the faith of this girl! A girl alone in the world, no work in sight, yet, the moment some money came, her first thought was to pay the bill that she was owing—pay it with faith that supply for the future would come.

THE CLOCK struck twelve, the landlord was at the door. This check would help with the rent, but it would not by one quarter cover what she was owing.

"Faith in people"—she must have faith in the landlord. He had the character of a hard, exacting man, and she knew it by experience. He had threatened to turn her out if the rent were not paid in full this month. She went to the door with eyes alight—with faith in God, faith in people, faith that the landlord would accept what she offered, and have faith in her and know that she would send him more.

He was surprised at the attitude with which she

He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.—THE PROVERBS.

met him. He saw a woman no longer cringing with fear, but with eyes aglow with belief.

"Good morning, Mr. Paul," she said, "and isn't it a glorious morning? It comes like a promise of all things beautiful for the year."

"Have you got the rent for me?" he cut her short by saying.

She held up the check that she had just received, with a smile. "Come in," she said, "I have something wonderful to tell you."

He followed her into the parlor. She laid the check on the table and then, going to the wall, lifted down the calendar and passed it to him.

"Isn't this beautiful?" she said.

He looked at the picture first, then his eye fell on the words—*"I promise to have faith in God—I promise to have faith in people—I promise to have faith in things."* He ignored the first line and pointed to the second. "I've not got much faith in people; I've been done too often by them," he said.

"I understand," she answered, "for I used to feel just like you. I resented the way my boarders were treating me, I was full of self-pity, I felt I was the most injured of mortals, imposed upon because of my

good nature. I had no time for men and women who would take advantage of a widow alone in the world and make a home of her boarding house, and then slip out without paying unless they were made to pay. I was resentful over those who came, always having the fear that they were the wrong people and keeping an eye of suspicion on them; but the words on that calendar set me thinking. If I had faith in God, I realized that He could not bring to my boarding house anything but the very best. I saw that I had been taking the wrong attitude. Instead of asking with faith that only the right people would be directed to me, I had all the time been fearing that the wrong people would come. I saw the mistake that I had made, so I turned to God and gave thanks for all that He had sent me, and, while I was giving thanks, the answer to my faith came. One of my boarders brought me this check in payment for what she owed."

The man was looking at her in amazement.

"So now," she went on brightly, I want you to take this check, which the girl paid in, and if you will help me by your faith in me, I know that I shall soon be able to pay you every cent I owe."

"Yes, but how long shall I have to wait? You can't get bread out of stones, and if the money isn't there——"

"But it will be there," she answered with a conviction that astounded him. "It has only been my doubt that has kept it away. I have faith now in God's supply—I have positive faith that my boarders are going to pay me—I have faith that this boarding house is going to be a success."

He laughed. "Give it a trial," he said, "and I'll watch it for the next few days. I'll not take this check; I'll leave it with you till you pay up altogether. I'll watch and see how this faith of yours is going to work."

"You'll not be disappointed," she replied.

WHEN the landlord had gone, Olinda went down to the kitchen. Susie, the little orphan girl, was crouching in the corner—crying, dreading what was going to happen, because of the theft that she had committed.

"Come here, Susie," Olinda called to her, "get your face washed and put on your hat and coat. I want you to go down to the bank and cash this check for me. I have written a note about it, and they'll give you the money to bring back."

The cook dropped the frying pan in horror—Susie stood mouth agape, quite positive that her ears had deceived her.

"Hurry, like a good girl," Olinda said briskly. "I want the money right away."

"But, marm, you're not going to send her to the bank and trust her with money?" cried the cook. "You know——"

"Yes, I know she's an honest girl, and she would not take a thing that's not her own."

"But she's done it dozens of times," the cook began.

"Susie has never been used to seeing so many pretty things around her and such great abundance as she has seen since she came to live with us," said Olinda. "She wanted everything she saw at first, but now she knows that she mustn't borrow another's property, and must leave those things alone that belong to another. She's going to bring that money back to me because it is mine, and I have to meet bills with it. She would not touch a penny of it—Susie would never rob me."

The child made no attempt to move; she was stricken with amazement.

"Hurry, Susie," said Olinda, "here's the letter and here's my purse to put the money in when you receive it."

Susie went off like one in a dream, and then Olinda turned to the cook. "We've been much to blame for the girl's seeming dishonesty," she said. "We suspected her from the beginning; she started in with

the bad character that they gave her at the orphanage; we put everything, even cakes and pies, under lock and key when she was around; we even warned the boarders to lock their doors; but now I am going to have faith in the girl—I am going to believe in her honesty —*I am going to have faith in God—I am going to have faith in people—I am going to have faith in things.*"

The cook was standing while the dinner burned on the fire. She could not make out this sudden change in her mistress.

"Yes, cook," Olinda continued, "from this day on we must surround that child with abundance, we must never presume for one moment that she will take what we do not want her to have. Our faith in her will mean her redemption."

"But, marm, if she shouldn't bring back the money, and we never see her again——"

"She will bring it back. She'll hurry as she never did before. She's proud and happy to be trusted."

Susie presently came running in, panting and breathless, and placed the purse in Olinda's hands.

"It's all there," she said, "you can count it."

"I don't want to count it, Susie. I know you would not take a thing that is not your own. I will always be glad to send you to the bank after this, and let you help me with my shopping, because I know some day you'll have to fill places of great responsibility and have great possessions in your charge, so you must learn from now on how to handle such things."

STANLEY HIGH passed the kitchen window while Olinda was talking. She remembered that there was a letter for him in the rack. She had watched his mail because she knew that he received checks in it, but the checks were not used to pay his rent. He was opening his letter when she went into the hall. A check fell out and blew right to her feet. He picked it up quickly and their eyes met.

"*Faith in people.*" She knew that he wanted to do

what was right before God. He got her thought, and his expression changed. Instead of stuffing the check into his pocket, as he would have done at any other time, he placed it against the wall, pulled out his fountain pen, and indorsed it.

"That's more yours than mine, Mrs. Mason," he said, "and I am ashamed to have kept you waiting so long. I've been careless over my account with you—I really don't know what I owe, but that check is a New Year's gift from Dad to me, and if it's more than I owe keep the balance for interest."

"Faith in people," said Olinda as, looking at the amount written, she saw her light and gas bills fade into nothing.

"FAITH in people," she repeated again when Tom Wilks came into the lounge later in the day and, picking up the newspaper, commenced reading. She had really never wanted this man in her home; he was a gambler and his character did not ring true before the world. *"Faith in people"*—she knew that the man had a kindly nature, that there was good in him, and that if she could only have more faith——

Tom Wilks raised his eyes from the paper.

"You here, Mrs. Mason," he said, "it's my rent day, I suppose."

"Or long past it," she answered smiling, "but I know you are going to pay all you owe."

"Oh, do you; how do you know?"

"Because I have faith in you," she answered.

He seemed surprised. "That's wonderful," he said. "No one else has much faith in me, but I'll sure reward you for it."

He brought out a book of bills and counted out the amount that he owed.

Jack Nichols came in while he was counting, and laid his hand on his shoulder.

"Won something today, Tom?" he asked.

"Yes," answered Tom, laughing, "won the faith of

a woman. If you want to do the same thing, Jack, pay up your rent, like I'm doing."

Olinda turned and faced him. He was looking embarrassed, for he knew how long his rent was in arrears.

"I think Mrs. Mason must have had faith for a long time in me," he said, "for I'm terribly behind in my rent."

"Then reward her faith now, and let's both begin by acting straight," answered Tom. "I've paid up—you do the same."

"Well, I know it's only the right thing to do," Jack responded, "but I'm wondering if I can front such a bill."

"If you can't, I'll help you to do it," Tom answered, "I've got faith that you'll pay me when you've money enough."

But Jack had the money and he counted it out to a penny.

THAT NIGHT, when Olinda went through her accounts once more, she discovered that her rent was met, and the smaller bills wiped out. She had ten dollars to the good. She remembered the thank offering that in times past she had always given to God. She hesitated for a while—there were so many things this ten dollars would buy, so many things that she needed —then again the words came before her, *"I promise to have faith in God."* If she had that faith, she knew that there was no limitation, and she could offer up her thank offering of praise.

The hall door opened, and out of the street came old Mrs. Grandon. She was slipping up the back stairs, a forlorn, desolate little figure. Olinda realized that her purse was empty, and that she was trying to slip quietly out of sight to avoid being met with a request for payment that she could not make.

"Faith in people." Olinda went back to the parlor. She put the ten dollars into an envelope and, addressing

it to Mrs. Grandon, went to the corner and dropped it into the mail box.

Next morning, when breakfast was over, the old lady knocked timidly at Olinda's door. Her hands were trembling, but her face was smiling.

"Oh, my dear," she said, "something so wonderful has happened! I have never had a penny to meet the rent, but last night when I went to bed I prayed and prayed with faith that the Lord would help me out of my difficulty, and this morning two letters came by the mail, one offering me work that I can do indoors, which will bring me in enough to pay my weekly rent, and the other inclosing ten dollars. I do not know from whom it came, but here is the money, just a little bit off my rent; and now that I have work, I'll soon be able to pay you all. Is it not wonderful what the dear Lord does, if we only let Him?"

YES, MORE than wonderful, Olinda thought, when the landlord called for the rent, which she had ready for him.

He took the money in surprise, but his eyes turned to the words on the calendar.

"It worked," she said. "I'll never need to keep you waiting for the rent again. I'll never doubt about the boarding house's succeeding—*I promise to have faith in things.* I'll never question as to whether my boarders will pay their rent—*I promise to have faith in people.* I'll never doubt again—how could I?—*I promise to have faith in God.*"

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

—WHITTIER

MAN'S POWER
To Forgive Sin

By CHARLES FILLMORE

THE TEACHING of Jesus Christ concerning man's power to forgive sins is the least understood of all His commandments. As a rule a distinct separation is made between sin and its effect, and the sin is treated in one way and the effect in another. When a man's sins make him ill, his minister recommends a doctor. The doctor treats his body as merely a piece of machinery to be patched up. No real healing takes place, because both the minister and the doctor are ignorant of the cause of the illness.

Jesus always connected sin and sickness as cause and effect. When the man sick of the palsy was let down through the roof of a house, that he might be brought before Jesus for healing, there were those present who expected the healing to be done in some mysterious way; and when Jesus spoke of forgiving the man's sins in order to heal him, they said, "Who is this that speaketh blasphemies? Who can forgive sins, but God alone?" These men lived in a material world and saw everything from a material viewpoint. They did not understand that the man's sins caused his palsy. As a proof of man's power to forgive sin, and thus heal the effects of sin, Jesus said when the man was brought for healing:

"But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God."

Jesus taught plainly that the mind was the originat-

ing place of every act. He said that if there was lust in the heart it was sin, even though the overt act were not committed. All thinking people in this day accept, without question, the fact that the body is moved by the mind; and those who have made a study of mental processes have found that all the conditions of the body are brought about by the mind; also that there is a law of right thought, and that a departure from that law is sin, or "missing the mark," which is the original meaning of the word "sin."

Forgiveness really means to give up something. When you forgive yourself, you cease doing the thing that you ought not to do. Jesus was correct in assuming that man had power to forgive sin. Sin is a falling short of the divine law, and repentance and forgiveness are the only means that man has of getting out of sin and its effects, and coming into harmony with the law. But who can tell what the law is? Only those who study man as a spiritual and mental being. Study of manifestation alone is futile; it leads nowhere. We must get at the cause side. All sin is first in the mind; and the forgiveness is a change of mind, or repentance. Some mental attitude, some train of mental energy, must be transformed. We forgive sin in ourselves every time we resolve to think and act according to the divine law. The mind must change from a material to a spiritual base. The law is already fixed; there is nothing in it to be changed, because God is the lawgiver and does not change. The change is all on the part of man, and within him. The moment he changes his thoughts of sickness to thoughts of health the divine law rushes in and begins the healing work.

The law is Truth, and Truth is that all is good. There is no power and no reality in sin. God's eyes are too pure to behold iniquity, and He beholds man as a pure spiritual being. The moment man realizes this, he puts himself in harmony with the truth of Being, and the law wipes out all his transgressions. In this way he is healed.

Man began his transgressions through desiring to know, and in the process of seeking for knowledge he fell short. The sin was not in the desire to know, but in the disobedience and stubbornness of man in seeking knowledge in forbidden ways. Stubbornness and resistance to Spirit will keep one out of forgiveness as long as one stays in that state of mind. This is the unpardonable sin. It is simply a willful closing of the mind against pardon and forgiveness. The only way to get out of this state of mind is to know that it has no power, but that man is free to obey the divine law.

In denying the reality of sin, send out your freeing thought to others as well as to yourself. Do not hold any one in bondage to the idea of sin. If you do, it will pile up and increase in power according to the laws of mental action.

No one can understand how forgiveness sets free the sin-bound soul and the sick body, unless he studies mind and has some understanding of its laws. There is a universal thought substance in which thought builds whatever man wills.

The right images become active through the power of thought. Man has unlimited power through thought, and he can give his power to things, or withhold it. If he thinks about the power of sin, he builds up and gives force to that idea until it ingulfs him in its whirlpool of thought substance. He forgets his spiritual origin and sees the human only. He thinks of himself as a sinner, "born in sin and conceived in iniquity," instead of as the image and likeness of God.

Man also sees the law of sowing and reaping, and he fears his sins and their results. Then fear of the divine law is added to his burdens. The way out of this maze of ignorance, sin, and sickness is through the understanding of man's real being, and then the forgiving, or the giving up, of all thoughts of the reality of sin and its effects in the body.

But we must recognize the unity of the race in Christ, and include all people in our forgiving. A good

freeing statement is, *"I do not believe in the power of sin in myself or in others."* If any one tries to free himself while holding others in the thought of sin, he will not demonstrate his freedom. No man can rise except as he lifts the race with him in his thought. "And I, if I be lifted up from the earth, will draw all men unto myself." As by one man sin came into the world, so by one man it is taken away. As all were included in the sin of one, so all are included in the righteousness of one, and every man stands sinless before God in Christ Jesus. Recognition of this truth will make men free, and the greater the number who enter into the recognition and declare the truth, the sooner will all men know that they are free from sin in Christ.

WHO LOVES THE FATHER BEST?

Who loves the Father best?
'Tis he who in forgetfulness
Of self gives all he has to God
To bless humanity in service glad;
Rededicates his life to God on each new morn;
Speaks words of truth and gives
Back love for hate; who in his soul
Waits silently to hear God's voice;
Who leads back to the Way those that have strayed
From out the Shepherd's care—
The Way that leads back to the fold
Where rest the weary, and the thought of fear
Gives way before the sweet supplanter, peace.

—*Winnie Morgan Malcolm*

KISMET

By C. O. SOUTHARD, M. D.

A Story

FOR THE tenth time in his life John Smith had made an absolute failure in business. It really did seem strange that a man who was a one hundred per cent rapid-fire salesman, when working for other people, could not make any kind of business succeed under his own name and management, but such was the fact. After trying nine different ventures, only to lose in every one, he had made what he decided would be his last attempt. The savings of two years, together with all that he could borrow, had been invested in a neighborhood grocery store, because he felt that he knew this business from the ground up. When trade fell off and the place was closed by the sheriff, John Smith became puzzled and discouraged.

On the day that we have in mind he had watched the sale of his stock, lease, and fixtures to the highest bidder, for much less, of course, than the inventory value, but still for enough to pay his debts and to leave him a few dollars with which to tide over. In the evening he sat alone in his small, rented room, faced by the necessity of again seeking a job if he expected to eat for more than a few days. This part did not trouble him, for he was proud of his ability at finding positions. It was the series of failures as a business man that rankled.

"I don't understand it," he said to himself. "I am a good salesman, if I do say so. Why must I fail continually when I go in for myself? Yet I always do fail in spite of everything that I do. It must be my fate! I suppose that I am doomed to work for other people as long as I live. Hang fate, anyway!"

Having made this start, he proceeded to the com-

pletion of an artistic job of cursing fate, as he had done after every previous failure, in which endeavor he spared no words. Just as he arrived at the apogee of his tirade and exhausted his vocabulary, he glanced up and saw a stranger looking at him in anything but a friendly manner. The man was distinctly Oriental in appearance. With his red shoes, turned up at the tips, his baggy red trousers, a short jacket over a voluminous shirt, and a huge turban, he looked like the captain of the Forty Thieves gloating over a victim. This similarity was heightened in John Smith's eyes by the long, dangerous-looking yataghan that the stranger carried crosswise in his hands, although a ring through which it passed was attached to his girdle by golden chains. His face was dark and forbidding, and he glared at Smith with a threatening expression. But the latter was no coward, so he put up a bold front.

"Well, well," he said. "When did you come in? I didn't hear the door open."

"Of course you did not hear the door," replied the stranger, "for the simple reason that I did not open it. I came in with you. I have been in this room all the time that you have been here, but you did not see me until now."

"Who are you, that you can come in this way?"

"It is curious that you do not recognize me, for I have been with you for many years. Yes, we have been inseparable ever since you first started in business, and you have frequently spoken of me."

"That may be," said Smith, "but it does not tell me who you are, nor what you are doing in my room."

"Since you do not recognize me, I shall tell you," replied the stranger. "My name is Kismet. You call me Fate, or Destiny. It is all one, but Kismet is the name that I use myself. It seems to fit my character better than the others. I am the director of your fate, and of the destiny of everybody."

"Why are you here? Why do you haunt me?" Smith demanded.

"I am here with you because I cannot leave you," Kismet replied. "Are you surprised? I will explain. It is true that you are my slave, but when you curse me as regally as you have just done, you only bind your chains the tighter, and draw me closer and closer to you."

"After the things that you have done to me, I guess I have a right to express my opinion of you," said Smith. "Anyway, I feel much easier since I got it off my mind."

"And the chains that bind us together have been made that much heavier and stronger," Kismet retorted. "But keep on; if you enjoy it, I can stand it. You are only one of millions, and you all seem to enjoy making the bondage worse. Poor fool, if you but knew —but no, you are like all the rest. You seem to relish thralldom."

"Why should I enjoy it?" demanded Smith. "Just look at the series of most magnificent failures that you have given me, and yet you say that I am pleased with it! And I suppose that it will continue as long as I live, since it is my fate. Enjoy it? I would do anything to be free, but I can see no way out."

"Yet there is a way," replied Kismet with a scowl. "There is a way, but you will never find it the way you are going now."

"If there is a way, tell me," Smith almost begged.

"I, your master, tell you how to free yourself!" and Kismet laughed and laughed as if he would shake to pieces, the humor of the situation struck him so forcibly. Suddenly he stopped his sardonic glee and exclaimed:

"*Bismillah!* I will tell you. Much good may it do you! Find your name—your true name, I mean —learn that, and you will be free. There, I have told you. Anybody can be free from me if he will do that."

"You know well enough that my name is John Smith, and still I am bound to you," said Smith, somewhat disappointed at the other's answer.

"That is just the point," said Kismet. "John Smith is the name under which you hide your real identity. You have another name, your true title. Everybody has a true name. Find that, and you will be free."

"But where shall I find it?"

"That," replied Kismet slowly, "I refuse to tell you. Indeed, I could not reveal it to you if I would. You must find it for yourself. I shall not even tell you where to begin, but find it and you are free. Until then ——" and he glared malevolently.

"But how in the world——" Smith began, then looked up. Kismet had vanished.

FOR SOME time Smith sat in serious thought, but it was all to no purpose. All that he could say was, "My name is John Smith, I am sure of that, and still I am a slave to fate. Now, just what did that fellow Kismet mean? There must be some secret about it. It seems like a tale from the Arabian Nights. It is—there is something for me to find. Well, if it can be found I will discover it. I will find that name somewhere."

He hunted. He searched high and low. He asked questions. He pestered everybody he knew and some with whom he was unacquainted. He kept it up until his friends thought that he was going insane. They called him the crazy loon, who thought that he could escape fate, and they told him to be satisfied with the name that his parents had wished on him. But still he would not be satisfied. He had begun something, and he meant to finish it, for he was a "go-getter." Nothing should stop him.

Not caring where he lived or worked, and being an adept at getting jobs, he traveled far and wide, visiting first one city and then another, hunting teachers of all kinds, for he felt that there was something mystic about his problem, and that some one would put him on the right path. Whenever he heard of a new teacher who might be able to help him, he was in the

audience. He read countless books, but always he was right where he started.

FOLLOWING a long, long search he was still in ignorance of the word that would set him free from fate. Kismet had never appeared to him again, although he would have liked to ask some more questions. His wanderings brought him back to the place from which he had started, and now, just three years to the day from the beginning of his quest, he sat by himself in the same little room where he had talked with Fate. For the last few weeks he had been spending a short time every day in quiet thought, and he seemed to find a strange comfort in so doing. This evening he was thinking very deeply.

"Hang it!" he finally exclaimed. "Who am I? Who am I? Who am I?"

He repeated this question to himself many times, more and more slowly, more and more intently, until he suddenly began, as if to answer his own query,

"I am. *I am.* I AM—I AM—I AM!"

"THERE you are!" a voice interrupted, and Smith saw Kismet standing before him, this time with a friendly smile.

"What do you mean?" he asked.

"Why, your name, of course. Your true name," replied Kismet. "You have found it. You have spoken it, and I have no more power over you. You are now the master, not the slave. Fate is never the master of I AM."

"And I am I AM?"

"You have declared it, and it is so."

"Do you mean that?" Smith asked.

"I do. You are one of the few who have learned the truth about themselves and who have asserted it. I congratulate you." And Kismet made a low salaam.

Smith noticed for the first time that Destiny had two faces, the smiling, happy one now looking at him,

and the scowling threatening visage that he had first seen, which was now turned the other way. This aroused his curiosity.

"Pardon me," he said. "Will you kindly tell me why you have two faces?"

"Certainly," replied Kismet. "Nearly all men are my slaves, as you were, but I love them all, so I do my best to please each one. Those who praise me and tell of the fine things that Fate does for them see only my smiling countenance, but those who curse me and blame me for everything, as you did, see only my frown. But you are free now, and you will have all things as you desire them, for you are master of conditions since you have learned your real name."

"Perhaps it was my fate to find it," said John Smith.

"It certainly was," replied Kismet. "It is the destiny of every man to learn that name and be free whenever he seeks it in the right way, but only a very few do so. The great majority seem contented to remain in bondage to me and my whims."

"I am mighty glad that I have found it," said Smith, "since it has made me the master instead of the slave."

"You have always been the master," responded Kismet with a gentle smile, "only you were in ignorance of the fact. Although you thought that you were under bondage to me, I only brought what you, yourself, ordered. You could have changed things at will if you had known of your true identity. Just think of what has happened during the last few years. You have always boasted that you could find a position at any time, and you have never failed to obtain one. Then you moaned that you could never succeed in a business of your own, and you have failed consistently. It was my work in a way, but I only did as you asked, yet you blamed me for your trouble."

"I did, I acknowledge it," said Smith. "I see clearly where I have been at fault. You have been just what

I claimed that you were. By ginger, but I've been a fool."

"You were not alone in that," said Kismet. "There are millions of you who blame Fate for every misfortune, and never think that the trouble lies right at home. Yes, Fate is a good servant; he fills all orders without a mistake. And here is something for you to consider: your great Teacher said, 'Whatsoever a man soweth, that shall he also reap.' Do you see how that applies? Also consider this, from the Koran, 'Whatever of good befalls you is from God; whatever of evil befalls you is from yourself.' Grasp the meaning of these sayings and you will see that you have always been the master. Now you know it. And so, good-by. I have no more power over you, since you know your true name, for that makes you the master of your own life."

"Shall I see you again?"

"Never, unless you forget your identity," replied Kismet. "If you do that you will come into my power again. But you will not do that. You will assert yourself and never again will you meet with failure. I am so sure of this that I will let you in on a real secret, one known to but very few, yet one that will make you still more powerful. It is this: In truth I have no real existence. I live only in your fancy and in that of those who surrender to my power."

"Do you mean to tell me that millions of people are in bondage to a figment of their own imagination?" demanded John Smith, but there was no reply. Kismet had disappeared.

ISAIAH SAID: *Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon*

Leaving the Child Free

By ZELIA M. WALTERS

THE STORY that Anatole France tells of his childhood should give a sobering thought to every mother. He says that his mother loved him so intensely that she resented his growing up. She wanted to keep him a little child, so that she could have him always under her control. When he was a grown man she still tucked him into his bed. She hated that he should have friends or other interests apart from her. Hers was an extreme case of the possessive feeling that is a part of mother love. Any one can see how foolish that mother was, yet she probably justified herself on the ground of her love. She would have cheerfully given her life for her child. But love without wisdom is not enough.

Every mother feels that she completely possesses her baby, as indeed she does. It is dependent on her for practically everything, and could hardly live without mother care. But let no mother make the mistake of wishing to continue complete possession of her child as he grows older. A good mother consciously trains her child for liberty, and babyhood is not too early a time to begin that training. Have you not seen some children of four who can dress themselves, and others of the same age who are helpless? One mother trains her child to begin to stand alone, to act for himself, even in this small matter, while another trains the child to lean on her. As fast as she can a mother should withdraw her helps and restraints. Let even a small child learn to use his judgment in such matters as he can. Do not decide everything for him. Within certain limits, let him choose what he shall eat and wear at times. This may seem a trifling matter, but it is the self-reliant exercising of a faculty that some children are not allowed to use until they come to maturity.

Teach the child to help himself and to learn to play without constant supervision. Love him always as much as you will—love never spoiled any one. But do not keep him continually looking to you for help or advice in everything that he does. As he grows out of babyhood and into school days, keep it in mind that your aim is to remove the restraints of your making and to teach him to use the restraints of his own self-control.

If you do not teach the child to use liberty rightly in his childhood, one of two disastrous things will happen when he grows older. Either he will at length rebel and completely cast off your control, to indulge in a period of wild license that may scar him for life, or else he will lean on you all his life, growing into one of those weak, spineless failures who never accomplish anything for themselves.

EVERY child has his own inward Guide. Let him learn early to rely on this help. An unspoiled child knows much more than we allow him to use. A mother was talking to her two small children as they were getting ready for bed. Daddy was out on a business trip by auto, and Mother suggested that they pray for Daddy's safety. One child mentioned an accident that had recently happened in the neighborhood, and spoke of the fact that the neighbor had been carried to the hospital suffering greatly.

"Let us pray for all the people who may be hurt tonight," said Mother.

"How do we know any will be hurt?" asked the seven-year-old child.

"Some one does get hurt every night," said Mother.

"But why can't we pray that no one may be hurt?" said the child.

The mother, a Truth student, stood rebuked for her own materialistic acceptance of disaster as a normal part of life. The little child had a glimpse of the truth, that disaster should not be a normal part of our affairs.

"Stand fast therefore in the liberty wherewith Christ hath made us free," said Paul. This liberty is for the very young children of God, too. We glorify freedom. We think of it as the rightful heritage of all reasoning beings. Yet how frequently parents deny their children any freedom, and then wonder at the undercurrent of discord in the home! Multitudes of men have died rather than surrender freedom. We trace our own legacy of political and social freedom to some of these martyrs of the past. We are shortsighted indeed if we do not see that this love of freedom is a quality of the soul, and not a mere desire for political equality.

WHENEVER this matter is discussed in a meeting of mothers, some mother is sure to say, "But my children will not obey if I grant them freedom."

Paradoxical as it may seem, only the obedient may ever know liberty. The most cheerfully obedient and considerate children that I know are those who are accorded all the liberty consistent with their age and experience. We all live under law, the law of the universe. If one lived alone on a desert island that law would still operate. To break it would be to find not liberty, but new repressions and obstructions. So the child in the home can live under wise and broad family laws, yet have liberty to follow the way his inner Guide leads him. Children allowed to make their own minor decisions show sometimes amazing wisdom, and that wisdom grows as they use it.

A ten-year-old lad came home from school bristling with indignation. "Teacher says we daren't throw snowballs any more on the way to and from school," he cried. "But we fooled her. We went around by Granger Street where she couldn't see us. And we threw a lot of snowballs."

"Why did she make that rule?" asked mother.

"Well, one of the little kids from the first grade was hit yesterday, and hurt. And she's afraid we may hit another one."

"If you knew that one of the snowballs in your snowballing game might hit and injure a small child, what would you do about it?"

"I guess I wouldn't throw any," admitted the child.

"I think that might be safest. If you wish to protect the little ones from harm you'll not throw any more snowballs on the school ways. Wait until you come home, then go into the field back of the house with boys of your own age. Then there'll be no first-graders to get in the way of the snowballs."

Do you see that in this case the child made his own decision? And practically every child in the school would have made the same decision had the matter been put up to him as a question of choice instead of an arbitrary rule so untactfully presented that it antagonized the children. We need not be afraid to leave matters of morals up to youth. Few children wish to do wrong. Their choice is almost invariably for right as they see it. But nearly all children like to circumvent arbitrary rules or authority. That trait is merely the eternal and universal urge for freedom cropping out in unwise ways.

A child's judgment may be poor because of his lack of experience, but his inner urge is toward righteousness. If he gets into trouble the remedy is not to multiply rules and penalties; let us help him out of his trouble and then give him more latitude to exercise the divine faculty of self-control, which is only another name for God control.

CHARLES FILLMORE SAID: *Faith is ever active, and it should be made the true substance of every idea. We must have faith in our own power, capacity, and ability, and to have this faith our thoughts must be centered in the great universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ*

Acting YOUR PART

By JULIETTE LAINE

IN READING and studying the works of metaphysical writers, one becomes increasingly aware of the great emphasis that is placed on the importance of making one's desires or one's hopes a reality by acting as if the desired effect or condition were already a fact. This very thing, this tremendously important trifle, seems a stumblingblock to many beginners. "How can I pretend that it is, when it isn't?" they ask, pathetically. To which one can truthfully reply that if they "become as little children" it will be the easiest thing in the world. If you are so shackled by mortal thinking, or the material senses, that you cannot believe, as yet, you can nevertheless pretend that you believe, and act accordingly.

We all remember how easily we pretended to be anything that we liked, when we were children. In those days there were no limits to our imagination. We could be princesses or circus riders, potentates or beggars, fire-belching dragons or gossamer-winged fairies. We announced at the beginning of the game just what we were, and any one who wanted to play had to accept us in our chosen rôle. We, in turn, had to live up to it, or some one would be sure to shriek: "No princess would walk like that!" or, "No king would talk like that!" or, "No fiery dragon ever did a thing like that!" Ah, no! We had to act our part up to the hilt if we hoped to be taken seriously!

The same profound truth holds good today. The world takes us almost wholly at our own valuation, hence there are few things more important than to pick out the rôle that we want to play, and then play it to

the utmost of our ability. But how does that help us to make our dream or our desire a reality? Frankly, I don't know. Nor do I know how or why electricity works. I only know that it does work, perfectly, infallibly, and for me that is enough.

IT IS not difficult to hold in mind the condition that one wishes to establish, whether it be one of health, harmony, or prosperity. It is simply a matter of pretending, of dramatizing one's affirmation in one's external, physical life, as well as in one's mind and imagination.

We know that it is the dominant thought, the state of mind habitual to us, that does the work; it is not the single, spasmodic affirmation. True concentration is more than just a matter of going into the silence, either occasionally or regularly, and holding a thought with intensity for a few moments, then slumping back into old, negative thought habits. True concentration is a constant, firm determination to keep our thought one-pointed, to think what we want to think, regardless of all outer evidence to the contrary. In that statement we see one reason why worry is so powerful. Worry is a form of faith, but it is faith in the wrong thing. The person who worries believes that the thing that he fears is possible. He believes in it so firmly, and fears it so intensely, that inevitably it comes to him. Nothing else could happen, under such conditions. So, to repeat: we must pretend the thing or condition that we wish to demonstrate. We must do as children do, and "make believe" and "act as if" until, little by little or by leaps and bounds, the thing that we want materializes.

I KNOW a young woman who is considered by every one that contacts her to be an exceptionally charming person. She is not pretty, she has no great talent, no especial gift, and is not even witty or a good conversationalist, yet she has an indefinable charm that makes every one remember her with joy and gratitude. I asked her the secret, and she told me.

"Ever since I was a little, tiny girl," she said, "I wanted people to like me. I wanted to be popular, yet I had so many handicaps! I wasn't pretty or clever or anything distinctive, so I realized that I must develop something, some trait or quality, that would make up for what I lacked. As I looked about me I realized that the girls who were most popular were not always those who were the cleverest, or even those who were the prettiest, or who wore the most attractive clothes. I studied the problem carefully, and I came to the conclusion that it was more important to be considerate than any other one thing. The world was so full of selfish people, so full of careless, unthinking people, that any one who tried to be just the opposite—kind, and considerate, and gentle—should be a tremendous success. It was my privilege once to be introduced to Theodore Roosevelt, and I shall never forget it! He shook hands with me, and spoke to me for just a moment or two, yet his manner made such an impression on me that I floated about on pink clouds for days thereafter! He had a way of making the person that he was speaking to at the moment feel as if he, the President, could think of nothing that could possibly be of greater interest to him than the person whom he was addressing! When he shook hands with one he looked straight into one's eyes, and in his handclasp was all the warmth and sincerity imaginable! There was nothing perfunctory or indifferent in 'Teddy's' greeting, and he had the great gift of making every one, from the most important political personage to the most ordinary, shiny-eyed little flapper, feel that, for the moment, they were of paramount interest to him. It was a great gift, yet it could be assumed! I decided that I could be like that too! I would be like that!

"Thereafter I took great pains to study the technique of the people whom I thought charming. I found that invariably they were people who said 'the kindest thing in the kindest way,' people who made tact

and consideration for the feelings of others the mainspring of their conversation and their actions. I tried, and with just a little practice I found myself well on the way to popularity! By a little thought one can always say a pleasant, encouraging thing, and the world at large is so hungry for pleasant, encouraging things! So, while I haven't actually changed myself one particle, I have, by exercising tact and kindness, acquired the reputation of being charming. I am the same girl, but I pretended to be what I most wanted to be, and that was all there was to it!"

IT MAY seem a far cry from this woman's charm-culture to a demonstration such as I once made, but the same principle ran through both.

I was a musician, a professional singer, and I was out of work. I hadn't earned a dollar in eight months. I was living with relatives who could ill afford to feed and house me gratuitously, and I naturally felt my position very keenly. Things went from bad to worse. Disappointment followed disappointment. One disaster piled on another. For weeks the thought of suicide was never out of my mind. In the midst of all the gloom and despair I read, in one of the Unity publications, an article entitled, "Dramatizing Your Affirmations." I was very new in Truth at that time, and it made me see red!

"Look!" I wailed to a friend. "This thing says we're to act as if the thing that we wanted were already an established fact! Of all the impossible statements! How on earth am I to act as if I had work when I haven't!"

"It's very simple," she answered quietly, "and I'll tell you, if you won't mind my saying some unpleasant and very personal things."

"I don't mind; go ahead," I replied.

"Very well, then. To begin with, go and look at yourself in the glass. If you had an opportunity of seeing an agent or a manager this moment, would you

be prepared? Would you be ready for the opportunity that you are praying for? Would you? You would not! Your whole appearance is against you. Indifference and neglect are written all over you! Look at your hair. When you are working you always dress it so pretty!—but look at it now! I have always admired the discretion and the care with which you apply make-up, yet nowadays you don't wear a speck of powder. Your face is always shiny and, though it is clean, it has a neglected look. Consequently, every time you look into the mirror nowadays you see a pale, tired, saddened face. This registers on your subconscious mind and makes deeper and stronger the impression of your 'poverty consciousness.' That old, faded, worn-out black dress you are wearing expresses your present mood perfectly, and for that very reason should not be worn at a time like this. Why not put on one of your little gay-colored wash frocks? If you knew anything of the psychology of clothes you would know what a cheerful, brightening effect a light-colored frock has upon its wearer. A dress needn't be new or expensive, but it must be bright. No dead, dull colors when in a dead, dull mood! And now to consider your voice itself: Are you in good form? Do you practice regularly? If you were required to give a tryout this very afternoon, could you do it, or has your voice gone into mourning, too?"

With a guilty start I realized how right she was. I had been so discouraged and listless that I hadn't practiced for weeks. My voice always grew stiff and "rusty" if I did not keep in training; and if I were called for an audition in the next few days I should certainly not be at my best. Yet it would be wholly my own fault.

She went on: "So, to sum up, you're not acting as if you were a successful singer. You're doing everything that you shouldn't do, and omitting all the things that you should do. Now, no more moping around with that 'All is lost!' attitude. Begin this very minute to

pretend that you have a tremendously important engagement to fill, just two or three weeks hence, and work toward giving a beautiful performance by doing your utmost in preparation."

NEXT day I began. I arose early, dressed carefully in a gay little frock, "prettied up" my hair and face, dusted the piano, and plunged into scales and technical exercises as if my life depended on it. I worked for two hours, then stopped for lunch. Directly after lunch a neighbor rang the bell and wanted to know if I were still willing to accept pupils. She knew that I had taught several young girls the previous winter, but *because she hadn't heard me practice lately* she had concluded that I was away on vacation. Two nieces were visiting her for six weeks, and since they were both deeply interested in their music they wanted to take lessons of me while here! Naturally I was delighted! Here was pin money and car fare, brought right to my door! Yet if they had called the day before, when I was so discouraged and literally unkempt, I should undoubtedly have refused to see them!

That afternoon I practiced again, and the next day and the next. Two days later another pupil came to me. The day after that I received a telephone call from the choirmaster of a neighboring church. He informed me that their pastor had just moved to our street and had heard me practicing, and as he knew that their soloist intended leaving he had urged him to try to secure me for the position! Naturally, when I gave my audition I was in good voice, and so secured the engagement. Things picked up constantly, and just three weeks from the time I had had my memorable talk with my friend I was engaged for a very important concert appearance!

SO, YOU SEE!—everything had changed. Everything was good and to my liking, yet I myself had done nothing but change my attitude! Although I had

no pupils, no engagement—and saw no glimmer of any on the horizon—I had, *by merely acting as if I had,* brought all these much desired things to pass! Moreover, I cannot tell you how much better and happier I felt, even before the material results became manifest. To all who petulantly ask, as I did, "How? How can I do this?," I can only repeat, "Pretend! Pretend that it is so; believe that it is so; and presently it will be so! Just try it—and see!"

FEBRUARY FOURTEENTH

By VIVIAN YEISER LARAMORE

For love we keep this lovers' day,
In tenderness and truth,
Who fold each weary thought away
And dream the dreams of youth;
Who with the eyes of love behold
Earth's pattern is divine,
And trace in blessings manifold
Jehovah's Valentine.

For every song of love that's sent
Around the eager earth
Shall rend the veil of discontent
And speed the hour of mirth,
Till every day's a lovers' day,
Of love and laughter wove,
And every heart is young and gay,
And sings of God as love.

A PRAYER

For Today

By FRANCES W. FOULKS

FATHER, I thank Thee for today, a day that Thou hast given me from Thy timeless eternity, fair and new and free, teeming with opportunities for growth and service. I realize, Father, that today can hold much of yesterday's tendencies and habits, much reaping from its error sowings, but I know too that the Christ in me is greater than anything that the human hath ever visioned or thought or done. I now look to the indwelling Christ to cleanse me of all remembered and all unremembered errors, of all sins of omission or commission, that I have knowingly or unknowingly set in action in the yesterdays. Through the forgiving love of Jesus Christ I claim my freedom from all these; I claim today free that I may use its glorious opportunities to build firmer foundations, more stately structures, to sow for more productive harvests.

Give me, today, O Thou indwelling Perfect One, of Thy courage, Thy wisdom, Thy faith, Thy love, Thy strength. Let Thy courage carry me forward, with vision fixed on Thy perfection within me, to meet the duties of the day, to accomplish the all-good; uphold Thou me in my doing according to my vision of this high watch with Thee. Let Thy wisdom guide me, that I may use every moment of the day constructively, use every opportunity to Thy glory and as a blessing to myself and fellow man. Let each thought of my mind be conceived in Thy purity, that every manifestation of my life may come forth with the likeness of Thy beauty and perfection stamped upon it. Let Thy faith rise in me, steadfast, unwavering, that I may gloriously meet every test, every trial, every

temptation; that I may be faithful to the Christ within me, even in the midst of seeming defeat, and come forth, still with Thee, triumphant forever. Let me this day be so filled with Thine infinite love that no intolerance, no impatience, no criticism shall find place in my heart or be heard in my words. Let this Thy love in me, infinite, divine, dissolve all inharmonies within and without, and bring forth righteous judgment and justice toward me and through me. Let Thy strength, O God, today be made perfect in me, as strength of will to be and do according to Thy highest desire for me; as strength of purpose to carry forth every conception from Thee to its highest completion; as strength of body, that Thy spirit may have a perfect house in which to abide, a pure and perfect instrument to use to bring forth the expression of Thyself in this world in which I dwell.

TODAY, with Thee in me and me in Thee, dear Father, I claim success in my every undertaking. I look to Thee for the power of righteous accomplishment. In Thee there is no loss, no failure, no limitation; success is of Thee and through Thee, therefore of me and through me because of my unity with Thee.

Today, with Thee in me and me in Thee, dear Giver, I claim an abundance to meet my every need the day through, even in Thy overflowing measure—to spare and to share. I look past my own endeavors, beyond any income, any salary, any support from another, right into Thy storehouse, where there is no lack, no withholding. Its rich substance, unlimited, unqualified, is Thine, and all Thine is mine as mine is Thine, now and forever.

Today, with Thee in me and me in Thee, dear Healer, I claim health as my birthright from Thee. I claim freedom from pain, from weakness, from contagion. I claim freedom from disease, from hereditary taint. Thy image and likeness in me, expressing through every part of my being as complete whole-

ness, fills me with vigor, vitality, and energy, and the holiness which is Thine is mine and makes me alive through and through, forever.

Today, with Thee in me and me in Thee, dear Way-Shower, I claim my protection from accident, from danger, from any stumbling on the way. I know that Thy love upholds me, guards me, guides me; that the angel of Thine own presence, omnipotent, omnipresent, omniscient, walks with me, and, with Thy hand in mine and mine in Thine, my steps shall be rightly ordered of my Lord, this whole day through.

Today, with Thee in me and me in Thee, dear Knower, I claim an understanding heart, that I may see my brother as he sees himself and myself as my brother sees me, and, through the love and wisdom of the Christ in each of us, that we may lift this human seeing even to the redemption of anything in us that is unlike Thee; even to the lifting of us into righteous seeing of ourselves and one another as we are in Thee.

Today, with Thee in me and me in Thee, dear Creator of all good, I claim the power and dominion which Thou gavest to me in the beginning as my likeness to Thee, that I may cross out all errors as I pass through the world today, errors of sickness, sin, sorrow, poverty, death. I claim the power so to express today Thy lordship, in mind, body, and affairs, that all who cross my path or walk by my side shall see Thee, desire Thee, accept Thee as their own Father, Giver, Healer, Knower, Creator, as their own Christ indwelling.

I thank Thee for today, dear Lord, and I go forth calm, steady, poised—in peace and joy and strength —because I have the assurance that Thou wilt be to me whatsoever I need this whole day through to make it perfect, complete, productive, glorious. I in Thee, and Thou in me, all day, each day, and eternally!

JESUS CHRIST SAID: *Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven*

SPIRITUAL HEALING

By E. V. INGRAHAM

Renewal of the Mind

THE FISH of the sea and the fowls of the air were the fifth day's creation. These creatures symbolize the consciousness of man, or refer to the establishing of thoughts in his consciousness. It is not uncommon to hear reference made to the "sea of thought," or to compare thoughts to birds.

The fifth step in our re-creation therefore deals directly with the reconstruction of our own individual consciousness. This step is also entirely consistent with the command: "Be ye transformed by the renewing of your mind."

The natural product or outcome of faith is knowledge. "Faith ripens into knowledge." Thus it may be seen that, just as the fourth day was the natural outcome of the first day's creation, the fifth day is the direct outcome of the second, which confirms our statement that the last three days are but a repetition of the first three days. However, the only process by which faith ripens into knowledge is by its becoming an active principle rather than remaining purely visionary. It is not only by our believing that we make a certain thing possible, but it is by an active working in accordance with the vision that we bring it into manifestation. The believing and feeling side of faith must become a definitely formed idea as a basis of action.

It is right at this point that many people fail in making their demonstrations. Instead of realizing that the first function of faith is the reconstruction of his consciousness, many a person tries to rearrange his outer world. We often hear people say: "Well, if I just had this or that, I should be happy. If I were well, I should be happy. If I were wealthy, I

should feel rich. If I had plenty of friends, I should not feel lonely." "Knowledge is power," and accumulation of ideas of the right sort becomes the force that produces external things and conditions that are desirable.

The fact is that, if people would systematically go about developing a happy spirit, they would be well. If they had a true consciousness of the facts relating man to his universal supply, they would be conscious of real wealth, and this consciousness would be the power that would produce for them the outer signs of wealth. Wealth is of soul, or consciousness, and the consciousness of wealth produces its corresponding manifestation.

If they would develop a sense of oneness with the universe, thereby establishing in themselves a sense of perfect companionship, then, no matter where they were, they would, as a natural consequence, draw to themselves the outer and visible signs of companionship. The force or power that produces a thing is always more important than the thing that it produces.

Learn to heal the mind first. If the body is sick, heal the mind of its sense of disease and of those disturbing mental activities that tend to the dis-ease of mind. In the case of poverty, let us heal the mind of the poverty idea. Let us reconstruct our entire consciousness according to the truth about supply—the truth that supply is infinite, instantly available, and inexhaustible when the law of supply is complied with.

PHYSICAL structure exists by virtue of a corresponding mental structure that is back of it. Change the mental structure and the physical structure changes accordingly. As described in the first lesson of this series, note how the expression of the face changes automatically when sorrow gives way to joy. This exemplifies the whole law and process of healing, for back of the thing is its mental structure, back of the mental structure is faith, and back of

faith is the attention, or the mind's power to contemplate anything. If our attention is Godward, faith in God awakens, our thoughts are formulated accordingly, for we think the thoughts of God after Him, and the manifestation of our thoughts of God is perfection in ourselves corresponding to our understanding of His perfection.

Therefore, if any one is lacking in external things, or if conditions are not to his liking, let him resort to the reconstruction of his mind. If he seems to be

The Force that flung the far suns into space
Pushes and throbs through an eternal plan;
The Mind that chains the singing stars in place
Implores fulfillment in the mind of man.

—ANGELA MORGAN

lacking in right ideas, if he does not seem to know what to do or how to think, let him rely on faith, but let the faith be in the allness of God. If he is lacking in faith, he has but to turn the attention of his mind to contemplation of the possible source from which came all created things. Has God not said, "Look unto me, and be ye saved"?

We are inclined to underrate the value of faith and the power of right thought, yet we know that in truth they are dynamic powers, the right application of which will solve every problem of life. An idea is not only the most powerful thing in the universe when sustained to the point of its own fulfillment, but also the most valuable from a material point of view. The foundation of every fortune or enterprise or attainment in human experience is an idea. We necessarily think before we act, and the nature and effectiveness of the act is determined by the nature and effectiveness of the idea. It is therefore more important that we rightly construct the mind's activity than that we attempt to rearrange external things, for the things

are but the product of the mind's thought and act. If the thought impulse back of the act is correct, the act and the product thereof will be all that they should be.

BEFORE we can avail ourselves of the full measure of power contained in thought, we must take into consideration the entire thinking capacity of the individual. In the study of self we find that we think in what might be called three degrees. First, we think in terms of intellectual thought. Secondly, we think in terms of feeling, and thirdly, we think in terms of ideals, or aspirations. All these phases of our thinking develop a certain degree of power, and our full measure of power comes only when all three are correlated and applied to a single purpose. A house divided against itself will fall, and when the various phases of our thinking move each in its own direction, there is no concerted purpose or effort, and our forces are scattered. They must be trained to work toward one purpose instead of toward many. If we think of our ideas—which come from our innate spiritual nature—as something removed from our daily activities and relating only to a remote or future state, we by this one act rob ourselves of the greatest degree of power available to man. In fact, this phase of our mental capacity must become the all-important phase of our thinking and living activities, while the intellectual thought and the feeling nature must become subordinate to it. This is keeping our covenant with God, and perfecting the agreement as touching our divine origin.

Again, one of the secrets of individual power is to learn the highest source of ideas, for no thought can carry you beyond the plane upon which it originates. Only from the mind of God can come ideas that have power to lift man to the plane of his own inherent divinity. Lesser thoughts cannot fulfill the purposes involved in man's spiritual nature. Only through the unfoldment of our highest ideals, which relate us to

he very Source of our being, can we rise to our true estate.

JESUS CHRIST reversed the common concept of the psychological process in man. Ordinarily we feel that consciousness is evolved through a certain number of material concepts, which in turn form ideas, and that the sum total of ideas thus formed constitutes our knowledge. Wisdom is knowledge with the ability to use it, and we feel that we attain to wisdom through knowing how to use cleverly our knowledge so as to fulfill our outer desires. Understanding is the perception of inner values, and we feel that we attain to the state of wisdom through familiarizing ourselves with these processes. In other words, we feel that the evolution of consciousness is from knowledge, through wisdom, to understanding. Christ declared that, if we lacked wisdom or understanding, we should ask of the Father, implying that the mental process had its beginning in understanding. It would then follow that wisdom consists in adapting ourselves to our inner understanding, to the dictates of our inmost feelings and our highest ideals, and that knowledge is the fruition of information resulting from living true to our inmost convictions. Knowledge is therefore the product or flower of a developed soul, and not the cause of it. Is not the rose a product of the developed bush, rather than the cause of it? "With all thy getting get understanding."

FAITH must be transferred from the belief that man's being is sustained by material things and processes. When it is transferred to the idea that God is the sustaining principle of our being, then our thought will be evolved from the same basis as that of the Christ, and "all authority . . . in heaven and on earth" will be restored to us.

It has been said that "it is easier to forecast the future than to reconstruct the past." This is true

because every idea is a prophecy of its own fulfillment. But no thought can fulfill anything but its own inherent nature. We can therefore know with some accuracy what our future is likely to be by studying the character and quality of our daily thoughts. We may not recognize this fact at first, but when we consider that our every act is the result of our thought, it will readily be recognized that thought is the determining factor in all human attainment. But any attainment can be set aside by setting aside the ideas that are heading man in that direction. "Whether *there be* prophecies, they shall be done away," is a wise provision in the destiny of man. Man's material destiny is a frail thing, therefore, because it can so easily be set aside by substituting the more potent thoughts that come to him through the processes of spiritual revelation, for they have back of them the very creative power of God.

Many a man conceives a "whale of an idea," which he thinks may bring him wealth, position, fame, and happiness. Very often he gives himself up entirely to the development of this idea, only to awake to the fact that, like Jonah's whale, it has swallowed him. But, as was the case with Jonah, such an experience is possible only when man is trying to avoid the idea that God has for him. Man's idea must be sustained by himself, and sooner or later it demands more than man can give it. A divine idea is sustained by all of Infinity, and is of real service to man rather than a demand upon him. No matter what the state in which man may find himself, the first operation of his mind should be Godward. A mind that is enriched by contact with the infinite mind of God cannot want for understanding of what to do or how to do a thing, or for the motive power with which successfully to attain its fulfillment.

RIGHT here is a very important point for man's consideration. Learn to see things and conditions through God instead of trying to see God through

things. You know that vision has a tendency to amplify or magnify the things that stand closest to it. When we look at the things or the problems first, they seem so close, so real, so infinitely great, that they occupy all our attention and thus grow in our consciousness to abnormal proportions. Then, when we try to look to God or elsewhere for a possible solution, we can see but a vague prospect of success. That two things cannot occupy the same space at the same time is a law of physics that applies also to the mind. When the mind is already filled with the idea of a great problem, where is there room for the development of ideas that might bear on its solution? The necessary thing in connection with the re-creation of our mind is our complete turning away from everything and every idea that has held us in limitation and our looking wholly to the infinite mind of God, which is within and around us, that we may receive the necessary idea and accomplishing power to solve truly the problem at hand.

When we really turn away from the misconceived ideas and false conditions that are in process of fulfillment in our life, we are destroying our own false prophets. Any misdirected force can be diverted into a constructive channel by the substitution of a stronger and more constructive activity of the mind.

IDEAS also have money value. We all have seen instances that proved this. Jesus Christ knew and took advantage of this fact. When He was confronted with the problem of paying His taxes, He sent one of the disciples for a fish, and the fish had a coin in its mouth. This incident is symbolic of the value of an idea. He also knew the source of true ideas, and how to draw on the source. When the disciples had been fishing all night and had caught nothing, He told them to cast the net on the right side. The disciples obeyed, and they caught a great draft of fishes. When man opens his mind in the right way to the perfect mind of God, there is an inrush of ideas suffi-

cient to meet his every need. When we have the right idea about a situation, we know how to meet it, and we conduct ourselves in harmony with it.

Let us always look back of things for the answer to our questions and the solution to our problems and the satisfaction of our desires. The very power that will change the entire face of our world is instantly available to every one of us, no matter in what station of life we may be. But it must be remembered that the Spirit of God requires, as a basis of action, an instrument through which to express itself. And your work is to become that channel.

Remember that your real demonstration is in the change of your mind. It is more important to demonstrate over the tendency to criticize, to gossip, to worry, to fear, than it is to demonstrate over bodily ills, for thus we strike at the very root of bodily disorder. Therefore let us apply ourselves to these basic demonstrations by faithfully applying ourselves to the statement of ideals such as the following:

This day is my mind renewed by ideas from the perfect mind of God.

The same mind that was in Christ Jesus is available to me, and I now receive instruction in all things through consciously receiving the inspiration of the Almighty.

The Christ mind in me is fruitful, and every divine idea increases and multiplies according to its kind, until I think only the thoughts of God after Him.

(*To be continued*)

GOETHE SAID: *I am fully convinced that the soul is indestructible, and that its activity will continue through eternity. It is like the sun, which, to our eyes seems to set in night; but has in reality only gone to diffuse its light elsewhere*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 5, FEBRUARY 1, 1931.

Unity Subject—*The Healing Power of the Highest.*

International Subject—*Jesus the Great Physician.*
—Luke 4:38-44; 5:12-16.

38. And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her.

39. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40. And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hand on every one of them, and healed them.

41. And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42. And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them.

43. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44. And he was preaching in the synagogues of Galilee.

12. And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.

14. And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities.

16. But he withdrew himself in the deserts, and prayed.

GOLDEN TEXT—*Surely he hath borne our griefs, and carried our sorrows.*—Isa. 53:4.

SILENT PRAYER—*My soul waits in silence for God only; for my expectation of health is from Him.*

The history of mankind, in the majority of its aspects, shows a steady growth or ascent from a lower to a higher estate. In the forms of nature external to man, the same law of development is seen. Jesus' statement that "the earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear," is a recognition of the truth that evolution in the earth is universal.

The progress of man through the aid of uplifting influences has been especially marked in the education of the mind. In the subject of mathematics alone, almost unbelievable increase in the understanding of abstract truth has been gained over a period that began with the crude though systematic work of the Egyptians, about 2500 B. C., and extended to include the seventeenth-century research of Liebnitz, who proved the branch of higher mathematics known as differential calculus.

Steady progress has been the rule also in that phase of life which deals with man's relationships with his

fellow men. The various activities of social service have led to improved working conditions, better homes, and more helpful environments for those whose condition of life has called for the help of their brothers. Sociology has thus resulted in many movements for the uplift of mankind.

In the field of religion, the upward march has been especially remarkable. From the blindly groping faith that caused men to pass their children through the fire as sacrifices to their deities, up to the divine consciousness of Jesus Christ, who submitted His body to the purifying fire of the Spirit and came forth alive with a life that never dies, stretches a wide range of religious experience.

The healing of the body of man must follow the law of evolution, in common with the education of his mind and the adjustment of his social relationships. Jesus Christ did His healing spiritually. When He was told of the "great fever" of Simon's mother-in-law, He administered no drug to reduce her temperature. Instead, He "stood over her, and rebuked the fever; and it left her." Jesus knew the law that "without any dispute the less is blessed of the better." He knew that the blessing of health comes through exercise of the faith of the man who seeks it; that faith opens the mind to the influx of power from on high. That power of the Highest heals all diseases, both of soul and of body.

When faith is sufficiently strong to dissolve all adverse obsessions and to open the mind fully to the power of God, healing is instantaneous. In the natural course of events the patient who survives a fever goes through a long, slow convalescence; hence, perhaps, the name, "patient." Jesus Christ had no patients, although He healed many who were "sick with divers diseases." Simon's mother-in-law rose up immediately and went about her work when Jesus denied the power of fever to hold her.

After a busy day of teaching in the synagogue, in the course of which Jesus restored to his right mind

a man who "had a spirit of an unclean demon," He ended the evening by healing, without exception, "every one of them" that were brought to Him. He had spent no time in the study of pathology prior to this work. Shortly before that time, He had spent forty days in the wilderness in communion with God and in setting His own purposes in order by the light of the divine understanding that He had gained there. After each season of healing and intensive teaching He again withdrew into a desert place or to a mountain, either alone or in company with His disciples, and there obtained a new influx of power from the Father. So the healing work went on. There is no record of incurables.

Further, there is no record that any precautions were taken by Jesus Christ to avoid infection when He was engaged in healing the sick. He was without fear of evil, because He acknowledged only the power of the Highest, which is good. He put His hand on the leper to prove to him that He was fearless and confident. He spoke six short, decisive words: "I will; be thou made clean," and we are told that "straightway the leprosy departed from" the afflicted man, although the text shows that he was in the last stage of the disease ("full of leprosy"). There were no long explanations, no instructions given. Jesus simply turned His superwill upon the leper, and the power of the Highest flowed through Him instantly to do its perfect work. Then only did an instruction follow. The leper was told to offer the usual praise and sacrifice to God and to ascribe his healing to the Highest rather than to the power of personality.

We can follow the teaching and example of Jesus if we will. But the will must first be wholly devoted to our purpose, and we must pay the price of effectual power in complete, single-minded consecration to the Highest. To trust that the Highest will heal us through the efficacy of a lower form of energy than our own normal life energy is to have a reversed faith and a divided mind. It is to scatter our forces and

make ourselves subject to the natural course of circumstances instead of aligning ourselves anew with the law of our true nature.

Man has not yet demonstrated the peak of physical perfection. Once he understands and keeps the law of his being, his ascent will be steady and rapid. The slow passage of the ages is not necessary to the outworking of God's ultimate purpose. Time-saving breaks in the slow continuity of the ascent are not inevitable.

Jesus Christ, who came into the body in order that He might do the will of God on earth, defined that will in these words:

"This is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day."

Through faithful expectation of the power of God to manifest our good, the body is raised to consciousness of the eternal life principle contained in every cell and organ. When this point is gained "the resurrection, and the life" of the body become one, and "the last day" of partial understanding gives place to the dawn of a new era in man's unfoldment.

QUESTIONS

1. Can man follow the higher law in the care of his body?
2. What preparatory work did Jesus do before entering upon His ministry of healing?
3. How can we best follow the example of the Master in the healing of the body?

LESSON 6, FEBRUARY 8, 1931.

Unity Subject—*The* I AM *Instructing the Consciousness.*

International Subject—*Jesus the World's Teacher.*—Luke 6:27-42.

27. But I say unto you that hear, Love your enemies, do good to them that hate you,

28. Bless them that curse you, pray for them that despitefully use you.

29. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.

30. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

31. And as ye would that men should do to you, do ye also to them likewise.

32. And if ye love them that love you, what thank have ye? for even sinners love those that love them.

33. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

35. But love your enemies, and do *them* good, and lend never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

36. Be ye merciful, even as your Father is merciful.

37. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:

38. Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

39. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

40. The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.

41. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

42. Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

GOLDEN TEXT—*As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

SILENT PRAYER—*I hear and heed the voice of the Christ within me; I love my neighbor as myself.*

In the first part of the chapter from which this lesson is taken, the Christ or I AM has been feeding and healing some hungry and sick states of consciousness. The Pharisees—the old, established religious ideas belonging to the intellect—have been stirred to great anger and resistance. Throughout the night the I AM, which has retired to a high spiritual place in consciousness, the mountain, has continued in communion with God, who is the Source of all light, power, love, and truth.

When the morning came, Jesus chose the apostles from among His disciples. This means that the I AM makes a stronger union with the twelve faculties of mind. With these faculties in greater activity, an at-one-ment is made with the outer consciousness, and in this "level place" the multitudes of thoughts come together to be healed.

After a certain restoring work is done in the individual, his mind must be taught the Truth. And so, from the 27th to the 42nd verses, we find the higher self impressing upon the consciousness the law of love, which embraces nonresistance and one's living up to the ideals that one would hold for other persons.

We love our enemies by realizing that God is love, and that all persons are God in process of manifestation. In the silence of our own soul, we quicken the consciousness of divine love and realize it throughout our being; then we pour out love upon all the world, especially upon any one or any thing that seems to be at cross purposes with us. In this way, the seemingly angry, rebellious tendencies in both the conscious and subconscious realms of mind become kind and loving; we also manifest a love that causes all enmity in the outer to disappear quickly.

The law of nonresistance, as Jesus taught it, can be demonstrated by erasing from the individual consciousness every thought of personal rights. As long as we believe that we are entitled to certain considerations and possessions, we do not always demonstrate nonresistance.

If a man took your coat you could give him your cloak and yet be clothed, if you were in the God consciousness, in which you realize that "the earth is the Lord's and the fulness thereof." The man who is demonstrating according to the law that Jesus proclaimed never tries to force the return of his goods, though he may know that they were taken without his permission. The man who is heeding the teaching of his own indwelling Christ does not spend his time trying to locate error within himself or in trying to catch thieves in the outer. He quietly affirms his freedom from all thought of loss. It is those who believe in, or fear, loss and evil who experience loss and evil.

In order to train the faculties in the expression of Truth, the mind must be trained first to recognize Truth in itself. As an employer who does not understand his own business cannot intelligently direct the work of his employees, so the mind that has not a clear-cut concept or understanding of the idea that it desires to express cannot train the faculties through which expression is to be given. "Can the blind guide the blind? shall they not both fall into a pit?"

There is no occasion for discouragement or doubt of one's ability to learn and apply the Truth that is being brought out in the mind by the I AM. The bringing forth of understanding from the hidden depths of the Christ mind into everyday consciousness is an evolutionary process. "Every one when he is perfected shall be as his teacher." The process can be accelerated by concentration on the Perfect Idea in one's own life and by holding the mind completely free from thought of responsibility for the understanding of others. The illumination of the indwelling Christ mind

should be affirmed for others, but no effort should be made to influence them in any way except when they have asked for help or enlightenment.

The chief purpose of education is voiced in the words, "Know thyself." Until man sees clearly, he cannot make himself or his ideas clear to another. The inner vision of what is true and abiding must be cleared up before man can understand either his own life purposes or the needs of his neighbor.

As we grow in the spiritual consciousness we see that all men are perfect, and, that being the standard of our humanity, we must sooner or later attain the heights of mercy, forgiveness, love, good judgment, and perfection that we know are in the Father, and we must demonstrate mercy, forgiveness, love, good judgment, and perfection in our mind, body, and affairs.

QUESTIONS

1. What is symbolized by Jesus' choosing His apostles from His disciples?
2. How do we love our enemies?
3. How can the law of nonresistance be demonstrated?
4. Does one who is demonstrating the divine law ever use force?
5. If a man took your coat, how could you give him your cloak also, and yet be clothed?

LESSON 7, FEBRUARY 15, 1931.

Unity Subject—*Love Heals Sin.*

International Subject—*Jesus the Friend of Sinners.* —Luke 7:36-50.

36. And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Phar-

isee's house, she brought an alabaster cruse of ointment,

38. And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.

41. A certain lender had two debtors: the one owed five hundred shillings, and the other fifty.

42. When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most?

43. Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.

44. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.

45. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but she hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins?

50. And he said unto the woman, Thy faith hath saved thee; go in peace.

GOLDEN TEXT—*Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*—I Tim. 1:15.

SILENT PRAYER—*All my sins are forgiven through divine love.*

The principal characters in this lesson are "one of the Pharisees," a woman who was a sinner, and Jesus.

In analyzing character, we find that the Pharisee observes the forms of religion but neglects the spirit of it. The intellect is inclined to be cold and hard; it lacks the warmth and fervor of divine love, which is the real, spiritual essence of Truth. The woman represents the affectional nature. The Pharisee, the woman, and Jesus exist in every one. They form the consciousness of man, and, in certain conditions, are brought into association, as here represented.

The lesson tells us that Jesus entered the Pharisee's house to eat with him. Eating symbolizes mental appropriation, or thoughts of substance. The intellect, like the Pharisees, possesses and controls the outer manifestation, and the spiritual man enters into the Pharisee's house, or the intellectual state of consciousness, that he may appropriate substance and at the same time instruct the Pharisee in righteousness.

When the spiritual consciousness enters the intellectual domain, it opens the way for tenderness and love. The intellect "desired him that he would eat with him." This desire for the spiritual opens the door of the intellect to the soul, and the soul pours out the precious ointment of love upon the understanding. The washing of the feet, the tears, and the passionate evidence of tender regard represent the readiness of the soul of man to give up everything for the spiritual self. We sin because the intellect seeks for satisfaction without instead of within.

Although the keynote of the Pharisee is self-righteousness, he still believes in the "sinning soul" in others if not in himself, and in that belief is found the foundation theory of the orthodox plan of salvation for the wicked. It is the Pharisee in us that causes us to separate our good tendencies from our evil ones. Those who believe in evil expect to be condemned for their sins, and, when the spiritual consciousness begins to manifest, look for condemnation instead of forgiveness. The intellect would have all sinners separated

from the good and put under condemnation. This was the attitude of the Pharisee in this lesson.

The office of the spiritual consciousness is to instruct the intellect in Truth, and it has power to forgive all the shortcomings of the affections. Our desires and our loves have sought satisfaction in sense ways, because of ignorance. When the spiritual man comes into association with the soul, the soul pours out all its wealth of rich substance upon this welcome savior. The soul has inherent faith in the good that always saves. Do not hold any part of your nature under condemnation for past sins, but accept the salvation of Spirit in its fullness.

QUESTIONS

1. What does "Pharisee" symbolize?
2. What does eating symbolize?
3. What does spiritual consciousness do when it enters the intellectual domain?
4. Why do we sin?
5. What are the office and the power of spiritual consciousness?

LESSON 8, FEBRUARY 22, 1931.

Unity Subject—*The Substance of Character.*

International Subject—*Jesus Bearing the Good Tidings.*—Luke 8:1-15.

1. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,

2. And certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out,

3. And Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

4. And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:

5. The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it.

6. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.

7. And other fell amidst the thorns; and the thorns grew with it, and choked it.

8. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9. And his disciples asked him what this parable might be.

10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.

11. Now the parable is this: The seed is the word of God.

12. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.

13. And those on the rock *are* they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away.

14. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

GOLDEN TEXT—*He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God.*—Luke 8:1.

SILENT PRAYER—*I keep my mind open and receptive to the Truth of the Christ.*

The lesson today deals with one especial characteristic of the kingdom of the heavens. The kingdom is compared, in the parable of the sower, to soil, or substance. Jesus interpreted the parable for His disciples, hence we have only to meditate on His inter-

pretation in order to gain a clear understanding of its meaning.

The seed, we are told, is the word of Truth. The soil in which the word is sown is the mind. The subconscious phase of mind is the universal substance that corresponds to the earthly soil.

Not only every word that we speak, but every thought that we hold in mind and ponder, is a seed sown in the universal substance. Every brain cell is made up of that substance; every nerve is made up of that substance, which, naturally, is a radiant place in consciousness. A high thought is a seed sown in the aura of this kingdom. An intellectual thought is a seed sown on the intellectual plane. A sensual thought is a seed sown in the flesh. The fruits, or the crops obtained from these seeds, are conditioned by the character of the soil, or the type of mind, in which the seeds, or thoughts, find lodgment.

Jesus taught that the real sowing of Truth is from the one divine intelligence. He said that when we sowed these words of Truth by the wayside the birds of the air came and carried them away. The beaten paths over which the mind passes again and again, in the following of accepted opinions, are too hard-packed to allow the springing into life of new forms of Truth. Since these words of Truth have fallen outside the line of arable soil, they lie, unassimilated and ungerminating, on the beaten path until picked up and carried away by the error thoughts—Satan—that watch the beaten paths as their chief source of livelihood.

In the next sowing, the seed fell in rocky places, where there was neither depth nor moisture. The thin surface soil caused it to spring up and grow, but it could not take deep root and so was withered by the first hot sun. Jesus interpreted this passage to mean the mind that is given to sudden enthusiasms, but which lacks depth of conviction. Arable soil must be deep, fertile, and well broken up in order to receive seed and produce a harvest. The fertile mind

must have depth and richness. Every experience that comes to us, if taken in the right way, gives depth of soul, ability to lay hold of the inner substance of Truth and bring it into expression. Adverse experiences, if they break up the soil of the mind to a greater depth, or intensify our capacity for feeling, are so much clear gain in the ultimate harvest of character. The soul substance—subconsciousness—can be stirred by knowing that God is the infinite good and that whatever experience comes into life may be translated into good, if only the mind is made receptive.

The third sowing of the word was among thorns, evidently in good, rich soil; but the rank growth of thorns got the start of the good seed and choked out the plants. The thorns, we are told, represent the "cares and riches and pleasures of *this* life." Rich, fertile soil will cause whatever falls into it to grow, but, without careful cultivation, the first and surest crop will be from the plants that get the first start or that grow with the least care. This crop, in the outer world, consists of weeds. In the field of human life, cares and riches and pleasures grow and encroach upon the bounds of character by being allowed to occupy the attention to the exclusion of higher interests. The subject that grips us and holds our attention crowds out of mind, at the same time, all other subjects. Such an interest may become an obsession if it is allowed uninterrupted sway in mind. When we see that cares, riches, or pleasures threaten to fill our mind to the exclusion of everything else, it is time to dig out these thorns by vigorous denials and to restore our subconscious field to divine order. The farmer knows that, without cultivation, no crops are sure until the harvest is "laid by." So no thought of Truth is unassailably rooted in mind until it has been cultivated to such a degree that it can bear its full-eared grain regardless of smaller growths that may take short-lived hold upon the subconsciousness.

The last sowing of seed, in the parable of the sower, "fell into the good ground, and grew, and brought

forth fruit a hundredfold." Jesus said of this sowing: "And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience." We have here four prerequisites to the perfect harvest of Truth in mind. First, there must be honesty of purpose, a sincere desire to know and to express Truth—single-mindedness, in a word. Next, there must be goodness of heart, or an inner, abiding purpose to look always to the one Source for guidance and to show forth that guidance in action. There must be also the hearing of the word of Truth, or a quickened perception of what is true, a discernment of what is good and vital. And, last of all, there must be a holding fast of the Truth in mind.

Every one desires a larger expression of the substance of Spirit, but the banner harvest comes only through careful, scientific, intensive cultivation. In desert regions that have been brought under cultivation, the problem of moisture has been solved by irrigation. In marshy sections, the problem of excessive moisture is solved by drainage. Science has made some progress also in the growth of plant life through the application of artificial heat. In the realm of Spirit, corresponding handicaps to the fruition of man's true thought are found to be removable by following the rules given by Jesus in His interpretation of the last —and best—sowing of the seeds of Truth.

QUESTIONS

1. What does the seed represent in this lesson? To what does the soil correspond?

2. Why is the wayside of the mind unsuited to the cultivation of Truth?

3. What good can adverse experiences bring? How is this good realized?

4. Explain the inner meaning of the sowing of seed among thorns.

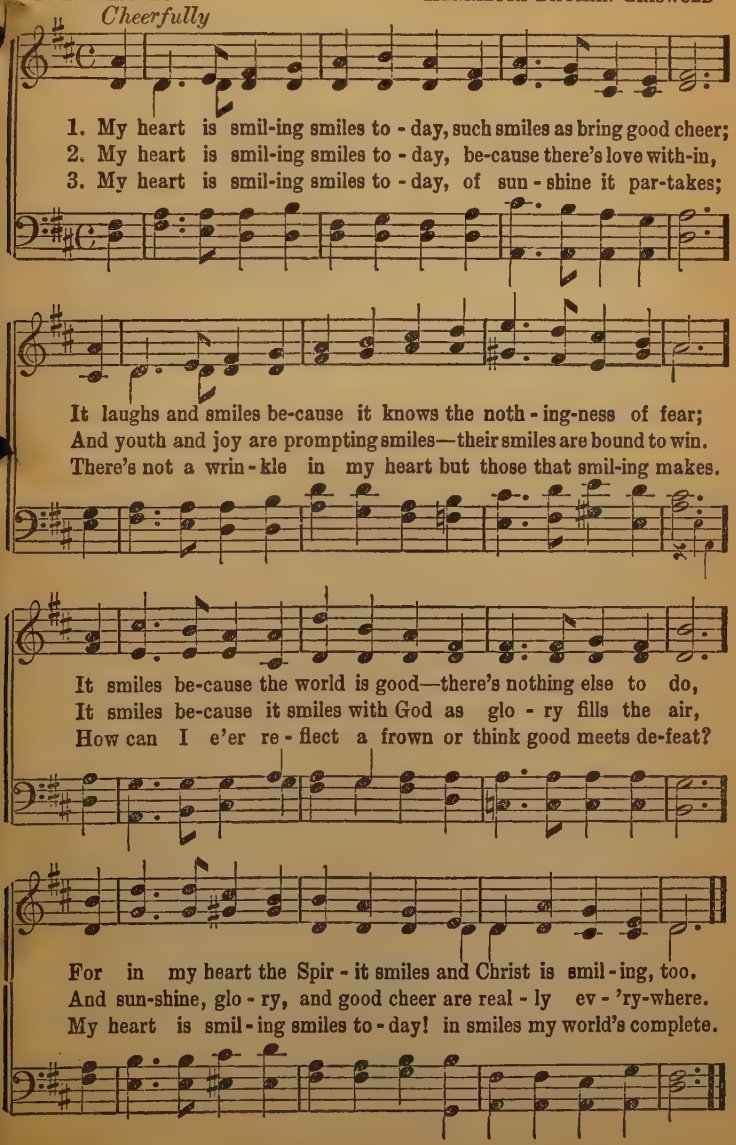
5. What conditions must be met in order to reap the hundredfold harvest mentioned in verse 15?

MY HEART IS SMILING SMILES TODAY

Words by
F. B. WHITNEY

Music by
HENRIETTA DIPPMAN GRISWOLD

Cheerfully


1. My heart is smil-ing smiles to - day, such smiles as bring good cheer;
2. My heart is smil-ing smiles to - day, be-cause there's love with-in,
3. My heart is smil-ing smiles to - day, of sun - shine it par-takes;
It laughs and smiles be-cause it knows the noth - ing-ness of fear;
And youth and joy are prompting smiles—their smiles are bound to win.
There's not a wrin - kle in my heart but those that smil-ing makes.
It smiles be-cause the world is good—there's nothing else to do,
It smiles be-cause it smiles with God as glo - ry fills the air,
How can I e'er re - flect a frown or think good meets de-feat?
For in my heart the Spir - it smiles and Christ is smil - ing, too.
And sun-shine, glo - ry, and good cheer are real - ly ev - 'ry-where.
My heart is smil - ing smiles to - day! in smiles my world's complete.

Why
We Do Not
DEMONSTRATE

The following is a letter, written to Unity School, which we publish in the belief that it will be helpful to many readers. The writer asked that her name be withheld

I HAVE just finished reading the Help from Silent Unity pages in the October *Unity*, and I believe that I know why we do not demonstrate.

I have been a student of Truth for more than twenty years and have had many problems. Some of them I have not been able to solve, although I have been firm in my faith. During the last few months I have sought a clearer understanding of divine law and, as they who "seek diligently" shall find, I have been rewarded.

Here is my story:

About forty years ago I married. My husband was a fine man, president of a bank, and was much honored in our home city. He was very successful in his business and was rated as a millionaire. We had a beautiful home and three lovely children and life went along like a "grand sweet song" for twenty years.

Suddenly the bank was closed. All because one of the directors, whom my husband had trusted, and whose notes my husband had indorsed to the extent of his entire estate, was called upon to pay his debts and was unable to do so.

Of course everything that my husband owned had to be sold, even our beautiful home and everything in it. (In our state I, the wife and mother, was allowed a five-hundred-dollar exemption.)

At this time our children were almost ready for college, and we had planned to send them to large

eastern colleges. We lived in a small college town, and by cashing in some paid-up life insurance we were able to send them all through the home college. They made splendid records and obtained fine positions after graduation.

During those years my husband made several efforts to recover in his finances but without success, and about the time our children were through college his health broke, and he has been an invalid for many years.

Some time before my husband's business failure I had become a student of Truth. I believe my faith in divine love at that time kept me from losing my mind, but I continually asked, "Why? Why should this have come to me?"—to me, who had always tried to be kind to all, and who had trained my children to be kind and helpful to others less fortunate than they were.

I had been a Sunday school teacher for twenty years, and a church worker also, but I was so overcome by the misfortune that I could not continue. However, I kept up my work in civic and literary clubs until my husband's health broke. Since then I have devoted my whole time to him. I have never harassed him by unkind words about his failure, but I have always held a feeling of resentment toward him for not providing for the family welfare when he could.

FOR MORE than a year I have been going to a hospital to read Truth literature to a group of invalids every week. One day I was reading an article containing a discussion of the Lord's Prayer. When I read, "Forgive us our debts, as we also have forgiven our debtors," a new light came into my consciousness, and I said, "Now I know why I have not been able to demonstrate over my difficulties. I have not forgiven my husband."

I began at once to affirm forgiveness of my husband and of all his friends who were responsible for his business troubles. Some of them have died, but

I asked them all to forgive me for holding thoughts of resentment against them. I asked God to forgive me, and thanked Him for my new freedom and my better understanding of the divine law.

Now it is clear to me that we cannot be forgiven, we cannot be healed, until we forgive all.

I know now that God had done His part, but I had built, as it were, a stone wall about me, by my unforgiving spirit, so I could not receive the blessings that I so much desired.

My husband's health and my own health are much improved; we had both had a bad heart condition with hardening of the arteries. Our finances are improving. I can now say the Lord's Prayer with a new understanding. "Ye shall know the truth, and the truth shall make you free." "Praise God, from whom all blessings flow."

GIVE

Give, and thou shalt receive. Give thoughts
of cheer,
Of courage and success, to friend and
stranger.
And from a thousand sources, far and near,
Strength will be sent thee in thy hour of
danger.

* * * * *

Give of thy gold, though small thy portion be.
Gold rusts and shrivels in the hand that
keeps it.
It grows in one that opens wide and free.
Who sows his harvest is the one who reaps
it.

—Ella Wheeler Wilcox

SILENT UNITY

Be still, and know that I am God

The Spirit of truth quickens and illumines me

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

February 20 to March 19

The Spirit of health quickens and heals me

Primitive religion personalizes principles, both visible and invisible. This is also true of the early principles, philosophies, and sciences. Earth, air, fire, water, thunder, lightning; spring, summer, fall, winter; everything on the earth and in the heavens had its presiding deity.

Modern science has taken the personality out of nature and each of her manifestations is analyzed as a blind force, instead of an intelligent entity.

But there is something within us that reverts back to the old pantheistic idea that there is a Spirit of intelligence moving every natural thing. So we affirm that there is a Spirit of health, because we behold its healing, restoring activity everywhere.

Physicians say that nature would heal 80 per cent of the ills of humanity, if there were no medical attention whatever. Metaphysicians say that, by cooperating with the healing power of nature, which is God, we can heal 100 per cent of our ills.

PROSPERITY THOUGHT

February 20 to March 19

The Spirit of plenty prospers me

That there is a spirit of finance no one denies. In Wall Street it goes up and down with the price of stocks. It is the thought atmosphere that underlies panics or prosperity.

Fear of a slump will start a slide in prices and the slump will materialize. Psychology is more and more every year being recognized as a big factor in the world of finance.

This financial ebb and flow in the mortal thought world hints of a higher law, in which either poverty or plenty may spring into action according to the faith and understanding of man. The "Spirit of plenty" is merely a name that identifies to our comprehension a realm of ideas in the supermind that have to do with man's temporal needs.

Have faith in the all-providing Spirit, proclaim it as the source of your prosperity, then stand by and watch the fruit of your words.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

THIS glorious, wonderful morning I am going to say, "Thanks be to God"—and thanks to you, Silent Unity workers, for the demonstrations of His love and care, which are becoming more manifest every day since I wrote to you some time ago for prayers.

At that time I had my office in L——, where I had toiled and slaved for twelve long years. The more effort I put into the business, the less success I seemed to attain. Well, for a while after asking for your prayers it seemed that everything was about to close in and crush me, but undaunted I kept on, determined to trust in almighty God, no matter what happened. I used your little prosperity bank and with the money saved had you send your *Unity* and *Unity Daily Word* to people who were in distress and needed them.

I sent one to a man who had been out of work for a long time, and who, when I met him, told me that his head was aching with the most terrific pains and that he felt as if he would go mad. I asked him if he knew anything about Unity. He replied that he had heard

something of it, so I sent him a copy of *Unity* magazine. I have since met this man twice, and his face was beaming. He thanked me and said that he was feeling wonderful, and, while he has not secured a position, he feels that there is one waiting for him somewhere.

But I am getting a little away from my own case. About the 15th of May I was sitting in my office, reading *Unity Daily Word* and expecting my business to prosper. My office was dingy—no air, no sunshine—and I had been told that unless I moved I could not expect to recover from arthritis. While I was waiting for prosperity, the telephone rang. It was a special agent who had come to cancel my contract and take up the allowance that I had for rental. I was almost panicky until I remembered my Truth affirmations, which I kept repeating silently while he talked. I said little, but after he left I sat in the silence. A wonderful light came to me, and I realized that all that I needed to get me away from that office was the broken contract. I wanted to be outside and to contact my clients but it was difficult to walk on account of the arthritis in my knees. I must tell you that I have no arthritis now. I can walk wherever I want to go—miles—and not even feel tired.—*M. A. de C., Venice, Calif.*

WHEN I last wrote to you asking prayers for my daughter, we really had lost hope of saving her. Perhaps we had listened too much to what the doctors were telling us. At the last consultation a week ago the doctors decided that she must go to the hospital for an operation. She had been sick for four weeks, and had been going down all the time.

She did not go to the hospital, however, and today, one week later, she is walking around the house laughing and singing.—*H. A. B., Portland, Oreg.*

I AM deeply grateful for the healing that I have experienced this week. For months I have been handicapped by a nervous stomach condition. I tried

various diets, but to no avail. Two weeks ago I wrote to you for treatment, and every symptom of discomfort has disappeared. I cannot put my gratitude and appreciation into words.—*H. C. N., New York, N. Y.*

FILLED WITH PLENTY

JUST one month ago today I wrote and asked you for prayers. I asked that, if it were God's will, the rooming house that my folks were running would either be sold or that we should be able to rent the rooms, also that my sister would find permanent employment. We have fourteen rooms to rent in our house and all are now filled with the exception of one, and I am quite sure that that one will be rented this week. Also my sister starts to work tomorrow morning in a permanent position and at the desired salary.—*H. H., Minneapolis, Minn.*

LAST Tuesday I wrote to you for prayers that I might get a good position, because I was going to be let out where I was working, and on Thursday I secured a new position and am now at work in my new place at a better salary than I got in my old one.

I had read of others' having this kind of success, but never could believe it. Now I know.—*C. J., Chicago, Ill.*

I WROTE to you last Monday in regard to your helping my son find employment. By Thursday he was placed. Why should we ever fear?—*L. K., Atlanta, Ga.*

I THANK you for your letter in answer to mine, in which I described the business and financial problems I was facing, and for the work that Silent Unity did in my behalf.

Shortly after receiving your letter I received a new account, which gave me enough business and profits to meet my obligations as well as to provide a welcome surplus against future needs. I ascribe my relief to Silent Unity, the prosperity bank, the good thoughts

of my family and friends, and the faith that you have taught me to have in the almighty power of God.—*F. R. U., Williston Park, L. I., N. Y.*

HE SHALL HAVE ABUNDANCE

I PAUSE to express to you my thanks for the prospering power of the Holy Spirit manifesting as the result of prayer. On the third day of this month I received my prosperity bank, and during the interval since then we have been wonderfully blessed.

This morning my son left for Little Rock to take up his duties in a splendid position, with a good salary, expenses for a car, and the latter furnished.

We consider it a wonderful opportunity, and a godsend. He was so deeply impressed with the demonstration that he took with him the prosperity thought. —*Mrs. L. B., Dallas, Texas.*

I WROTE to you for a prosperity bank, which you sent me. At that time I was facing the problem of finding a new home and of moving to a town fifty miles distant in order to be convenient to our business. Also, last but by no means least, the funds necessary had to be found somewhere.

In a little more than a month the sum of $500 was sent to my husband as a gift from his mother in England. No appeal had been made to her, and she did not know of our necessity.—*R. L. P., Monmouth Beach, N. J.*

DURING the time since you sent this bank we have bought a new car and taken a trip to Colorado in it, all of which seemed utterly impossible six months ago, and we have just rented a much nicer apartment than any that we have had since living here.—*Mrs. H. L. H., Chicago, Ill.*

I CAN'T begin to tell you of the good that the prosperity-bank drill has done for me. Our business picked right up, and money came in as it had not done

for a long while. Things that we never expected to happen helped our business.—*Mrs. E. M., Montgomery Creek, Calif.*

SEARCH THE SCRIPTURES

I WANT to thank you for the lesson and the good notes that you sent. It is a blessing to put these things into words, especially as I seldom have other opportunities for so doing. I can see that I am improving in many ways. Life is a joy. I can smile at myself and at life in general. Wherever I am or whatever I do I find pleasure, happiness, and usually succeed in passing a ray of sunshine on to some one else. It is not an effort to be what I want to be, I simply know that I am. The self-conscious, nervous, supersensitive creature is almost never visible in me any more. I have learned to relax under all circumstances, yet to maintain control without tension. That is the last lesson that I have been learning, and I believe that it is helping me to hear better and to read lips better, and it makes it easier for every one. Yes, I am making progress, and I want to thank you for your part in making my life so well worth living, in teaching me to really love life and be gloriously alive every moment. I hear the telephone ring now where I did not a few months ago, and I can hear the sound of the voice over it, though I do not get the words clearly or did not seem to the last time I tried. I quite often catch a word in talking now, and I hear music better and noises in general. Our practice is growing. I know that we can make good and are making good, that nothing can hinder our progress.—*M. A. D., Englewood, Colo.*

HE IS MY REFUGE

SOME time last May I wired to you in behalf of a friend, asking for help that she might recover from a nervous breakdown, that she might return to her posi-

tion as a teacher, and for the equitable adjustment of a judgment obtained against me through fraud.

The result of this telegram was a miraculous demonstration. My friend returned to her classroom within a week without loss of salary; a threatened operation for tumor was no longer necessary, for the growth vanished. The judgment of several hundred dollars was reduced to seventy-five dollars, just enough to cover atttorney's fee for the plaintiff's lawyer. My friend was offered a position as registrar in her school, with two hours a day in the classroom. As it was the teaching that was a burden, this adjustment is ideal and suits her perfectly. As she is the youngest in period of service in that high school and the position of registrar is a coveted one, and since it is a promotion, her assignment to the work was more than unexpected. In addition to this, she was able to rent her home advantageously and thus to move with her mother to an apartment near the school. Seeking to improve the appearance of her home that it might rent more easily, she was scouring the town for a bargain in drapery materials. A friend put her in touch with an interior decorator, who had just received some drapes from a customer for whom they had been made but three months previously. The customer had inherited a fortune and wanted more expensive furnishings, so had told the interior decorator to sell the drapes for what she could get for them. My friend bought them for the wholesale cost of the outside material, paying nothing for the lining and interlining, nor for the making. There were exactly the right number of drapes for my friend's home, and they were of the desired colors to match her furnishings. My friend is in excellent health.—*V. W., Los Angeles, Calif.*

FATHER, I THANK THEE

SOME time ago I wrote to you about my husband, stating to you his ailing condition—a narcotic ad-

dict for eighteen months, unemployed, lacking strength to work. I also told you of his becoming interested in Unity through a little child's leaving a copy of *Unity* magazine at our door. In the magazine was the story of a man who had come from a lovely family but, through contact with worldly friends, had become a drunkard and later a drug addict, and who after twenty years was healed and now is one of Unity's firmest believers.

This story fascinated my husband, and he became interested, at first with a little skepticism. Now he is a stanch believer in Unity and in the power of the divine healer, for let me tell you, as he has requested me to, he has not touched one bit of drug since my writing to you for help. At first he had a terrible struggle, suffered from weak spells, and at times had the sensation that he would go crazy without the drug. But at those times he would stay right close to Mother and myself and study fervently the Unity literature. He became stronger and attended services at Unity Farm. He asked us to get for him more Unity literature.

Now, may I most gratefully tell you, he is feeling strong, has no desire or craving of any kind for the drug, has made connection with one of the largest down-town garages, in which he has charge of the repair department, is making miraculous progress, and he gratefully and sincerely thanks Unity for the wonderful blessings that have been bestowed upon him. Every evening, before he goes to bed, he reads *Unity* and every morning he stands before his prosperity bank and says his prosperity prayer. His faith is almost childlike, for he doesn't say, "I believe," but he says, *"I know that only the divine power of God could work such wonders,"* and he thanks Unity from the bottom of his heart for showing him the way. He asks that you please hold healing thoughts for him just a little longer.

We will soon send in the prosperity bank, and he wishes me to say that about the 15th of this month he

will write you a letter himself, at which time he will send you a love offering. He asks me daily if we have any new Unity literature. When things are moving a little slow at the shop he will take out his *Unity* magazine to read, and several times he says that he has no more than started to read it when three and four cars come in to be worked on. He is very happy in his new life, and if you could only see his happy countenance as compared with his poor, sick body and mind of about six weeks ago you would indeed understand that truly a miracle has been performed. Oh, thank you, Unity, for your part, and I know that God will bless you. —*R. T., Kansas City, Mo.*

I AM THE LIGHT

I WANT to tell you of an incident that goes to prove that the demonstration that we wish for is not always the best for us.

About a year and a half ago my husband's business called him to a city about thirty miles away. This change seemed permanent, so we made every effort to sell our home here. Things were rather quiet, and we were unable to find a buyer, even though we offered the place at a sacrifice. I wrote to you and you sent me a thought to hold, to the effect that the rightful owner would come into his own. At the very last moment of leaving we decided to rent our home, and very desirable tenants were directed to us. They took splendid care of everything and loved our home as if it were their own.

In early summer of this year my husband's employer sold the business, came back to our own city, and is building a new business, making my husband his equal partner. That is what I call a wonderful demonstration. We have came back into our own home and are very happy.—*Mrs. R. M. B., Beverly Hills, Calif.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

I am about to complete a most trying experience, and, oh, how useful the consciousness of the powerful presence of God is to me! After years of quiet, clean, home life, I have for the past six weeks been a member of the crew of a transport from San Francisco to New York, and within two days we shall again have reached San Francisco. Dear, good-hearted, quarrelsome, swearing men and boys, my shipmates. Oh, how can they use such terrible language, almost continually and without provocation and to no purpose? I could see no hope of helping them by rebuke or by lecturing, but I have prayed and affirmed, smiled, been polite, associated and sympathized with them, gently suggested, encouraged them, and not once have I used a vulgar or angry word. It has been most difficult, but I have been strengthened by the intense struggle, and I know that many of them have seen the difference and are favorably impressed. The presence of God so fills me that I could not play cards with them, could not utter an oath, and could not laugh at the vulgar stories, yet I have gained their respect and friendship. I seek no praise, nor desire it, but I surely thank Unity teachers and literature for helping me to gain a high consciousness. One thing puzzles me. Will you explain? Unity literature and teachers often state that when we see a fault in others it is only a reflection of that same fault in ourselves. Now, as to this vulgar language, I almost never have used any of it, yet I find it a problem to keep high enough in Spirit not to hear it, and it hurts me through and through, and I cannot become accustomed to it. Tell me why? Also, how can I be of most help to my shipmates?—*Extract from a letter received by Silent Unity.*

We greet you, son of God! Unto your divinity we pay homage. Through your heart shine the love, the

compassion, and the understanding of Christ. Through you shine the wisdom, the forbearance, and the gentleness that are the glory of divine manhood. We know that you will continue to walk the pathway of light through your own soul's light and strength, and therein solve all your seeming problems.

There is a similarity between your present life and the life of the Master. He bore the light of God to the "common people." He associated with "sinners" and "publicans," and He illumined them, blessed them, freed them, because *He saw them not as they appeared but as they were—spiritual beings, sons of God.* He beheld the divine in them so intensely that His vision transformed them. "Neither do I condemn thee," "I judge no man," "Father, forgive them; for they know not what they do," was the attitude that He took toward their words and deeds, and, in the face of darkest ignorance, He declared, "Ye are gods."

The secret of it all was that Jesus Christ was conscious of His own divinity, His absolute oneness with God, which made Him conscious of the divinity in others regardless of their shortcomings. Their divinity was to Him the all-important thing. Their shortcomings were simply temporary clouds of darkness that must pass away. It is only when a man beholds a fault in another instead of seeing God in that person that he is really blinded by the same fault within himself. Illumined vision beholds a "fault" as an improvement needed—as light, or life, or love needed—just as an artist sees in the daylight the improvements needed in his painting, but which he could not see in the evening's dusk.

We do not believe that you are blinded to the presence of God within your fellow man because of similar faults within yourself, so do not condemn yourself. You see what they do not see, because of the light of Spirit that you possess. Also, you are inwardly "hurt" because something *living, beautiful,* and *sacred* to you is being trampled upon, seemingly. However, it is not a matter of becoming accustomed or hardened to what

you see and hear, but of rising above it into the "high consciousness" of God and keeping yourself there. You can do this as you lift up your inner vision, for there is where you will find your Christ I AM, and in this transcendent mind nothing can affect or disturb you. *Only that which is divine can touch, contact, or lay hold of the divine.* Therefore, ungodly thoughts and acts cannot degrade or trample under foot the Infinite. It remains eternally pure, perfect, and holy.

To help those about you, continue to behold the Christ in them—continue to live the life of Spirit yourself without rebuking or lecturing others, remembering the words of Jesus, "And I, if I be lifted up from the earth, will draw all men unto myself." The life of example impresses others. The light of Spirit shining through "doeth his works." "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

Sometimes we hear church members make the statement that Unity does not teach true Christianity. Should we make any attempt to set such people right?—*Extract from a letter received by Silent Unity.*

The whole Unity ministry is based upon the Truth that Jesus Christ taught and practiced.

It is right to help others into Truth, that they may reap the benefits to be derived from trusting God; however, one should learn to use great wisdom in one's methods of helping others.

Do not try to coerce people into accepting Truth. They have a right to their own beliefs; if they do not wish to talk about spiritual things, do not think it your duty to force your thoughts and beliefs upon them. Do not seek in any way to influence people against their will, but silently know for them the truth of their being, and ask God to quicken them into an understanding of Truth, in His own way and time.

If we try to help other people, without using wisdom and good judgment, we are very likely to stir up

trouble for ourselves; but if we in all ways seek the guidance of the Holy Spirit, we shall be led aright.

What do you mean by the brotherhood of Jesus Christ? —*Extract from letter received by Silent Unity.*

There is a brotherhood existing, without ritual or external form of any kind, that binds all its members into a union of heart and hand. The more we unfold in the understanding of Spirit law, the stronger this Truth is borne in upon our consciousness. The head of this brotherhood is Jesus Christ, and all who seek to do His will are members. It is not necessary for members to exchange the written or spoken word in order to assure each other of sympathy and love and helpfulness. Whenever we, in spirit, think the thoughts of Truth, we are gathered together with Christ. "When two or three are gathered together in my name, there am I in the midst of them." It is through this power that we are sustained and strengthened mentally and physically, and saved from the evils that came upon the Egyptians, or those in ignorance of this wonderful spiritual bond.

What must I do if I have to live in a house with persons who are disagreeable and condemn every one and every thing? Some Truth teachers say that we must not treat people without their consent, and I should like to know what course to take.—*Extract from a letter received by Silent Unity.*

Love is the only remedy for a case like this. Do not talk much, but live before them a sweet and gentle life, seeking opportunities for loving service. Look for the good in them, and, while not definitely treating them, hold them in the consciousness of love and justice, of gentleness and goodness. Treat yourself for wisdom, that you may have no condemnation in your heart for them; have only love under all circumstances, and you will win them over to the side of right and peace and harmony.

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

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"A New Affection"

Striving for the faith that is active in love, stressing the attainment of the power that lifts a man above the necessity of civil law by making him do right because he is right inside—all this is the purport of Christianity, according to the teachings of Jesus Christ, says Ware W. Wimberley, writing in a recent number of Scribner's magazine. We quote Mr. Wimberley:

His [Jesus Christ's] purpose was to implant new motives and new incentives in the heart of mankind. The "ideal" kingdom did not lie in law or in the police force. "The kingdom of God is within you." He taught, preached, and set an example. But He did not coerce. He never drove the demons out of men without first arousing faith in the hearts of men. Some one best explained His methods by saying that He wrought by "the expulsive power of a new affection."

The law and the prophets were for Him caught up in the word "love." "God so loved the world." "Love the Lord thy God with all thy heart . . . and thy neighbor as thyself." . . . When, for example, the principle of human brotherhood entered a man's heart, it forthwith colored all his life. And He exemplified this principle . . . by attempting to implant in men's lives the spiritual power that would give them control over their passions. That men did and still do feel that strange power rise within them at His touch and through His teaching is Christ's greatest claim to uniqueness. . . .

He rebuked an impetuous follower for drawing the sword

at the moment of His arrest. He staked all on the force He called love. His discounted force, swords, and statutes, believing that all of them were futile unless love could take possession of the soul of mankind. . . .

When Jesus said, "The kingdom of God is within you," He disclosed not only the heart of His gospel but the panacea for . . . human ills. For when that kingdom is within us, it will express itself in laws that will be obeyed.

Science Comes to God

The evolution of the human race and the universe is directed toward a definite end, by an unseen intelligence. Such is the opinion of Prof. Arthur Compton, Nobel prize winner and one of the greatest living physicists, as expressed in the New York Times.

The new physics, the scientist continues, admits the possibility of mind's acting on matter, and suggests what metaphysics has long maintained: that thought is perhaps the most important thing in the world. "It seems that our thinking is partially divorced from our brain, a conclusion which suggests, though of course does not prove, the possibility of consciousness after death."

Once it was believed by many intelligent people that the world had developed by chance. Compton does not support this view. He states:

To the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us.

This strongly suggests that the evolutionary process is not a chance one, but is directed toward some definite end. If we suggest that evolution is directed, we imply that there is an intelligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is proceeding.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experiences by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

The series of early morning radio programs, which began in December, is proving so popular that further programs will be given on February 10 and February 24. Circle these dates on your calendar. Charles Fillmore will speak twice in the course of each program, and his addresses will be supplemented by organ music and selections by the Unity orchestra. Tune in on WOQ, the radio station of Unity School of Christianity, 1500 kilocycles (230.6 meters), Central standard time, and hear these programs from 12:30 a. m. to 2 a. m. Remember that these programs will be broadcast in the early morning. We shall be glad to have you write and tell us if you enjoy them.

"The Prayer That Lifts Man to God," is the name of an article appearing in February *Unity Daily Word.* "Have You Prayed about It?" is the title of the double-page poem in the same issue. A second glance at the table of contents reveals "Invocation" and "Come Ye Apart," so we believe that prayer is the keynote of the February number.

The subject of prayer is of vital interest to all mankind. Many are the forms and attitudes of prayer, but true prayer is that which links your heart with the heart of God. When you have become at one with the loving heart of God, conditions will right themselves. The subject of prayer is discussed in a practical way by H. B. Jeffery in his booklet, *When Ye Pray.*

The workers at Unity would like to share with you their privilege of often hearing Charles Fillmore speak. You cannot be here to enjoy daily contact with him, but you can read and study his book, *Talks on Truth,* in which he speaks directly to the reader in a clear, friendly way that is almost like a personal talk. This book explains the principles taught and lived by Jesus Christ.

Are you satisfied with the understanding that you have of *Lessons in Truth?* Do you get as much out of studying it alone as you would like to get? Are you able to apply its teachings to your daily living? During the last year our Correspondence School Department added to its regular course the intensive study of *Lessons in Truth.* We believe that it is proving helpful to the students in their homes. A letter from one student informed us that she had studied *Lessons in Truth* many times, but had failed to get the good from it that she now receives. Another person applied for enrollment, specifying particularly that she wanted to study *Lessons in Truth,* because a friend was getting so much benefit from it in her correspondence course. We should like to help you increase your understanding, and if you will drop us a card, we shall be glad to mail you an enrollment form.

When we asked the editor of *Unity* what we could tell you to expect in March *Unity* magazine, he handed us two articles to read, both on the subject of love. We think that the March number of *Unity* will be a real love feast. Watch for "Love and Law," by Julia W. Wolfe, and "Thoughts on the Love of God," by Thomas L. Masson. Both are outstanding articles, and will strongly impress you with the potency of love.

A letter from Rome has just reached Lowell Fillmore, telling of the ready sale of *Miscellaneous Writings* in Italy. The letter is from Vittorio Benedetti, who translated *Miscellaneous Writings* into the Italian language. We are very happy to know that Dr. Cady's book is being joyfully received by our Italian brothers and sisters.

Our Silent-70 Department does a world-wide work in placing Unity literature in institutions of various kinds. Not long ago a request came for literature to be placed in the reading room of the School of Arts in New South Wales, Australia. Silent-70 has since had word that the literature was joyfully received. Certain Unity friends there greatly desire that our literature be placed in all the art schools of Australia. Silent-70 rejoices that Unity literature is received with such enthusiasm by the Australian people.

When a person first hears of Unity, he immediately wants to know, "What does Unity teach?" *Unity's Statement of Faith* is a handy little booklet to place in his hands, for it explains in a few words exactly what Unity believes. It may be conveniently carried in your purse or pocketbook.

One important feature of our pocket-size edition of the *New Testament* is the emphasis of the Master's own words in bold-faced type. Illustrations add to the attractiveness of the book. You will like this little cloth-bound book.

If you plan to visit Kansas City at any time, be sure to include a visit to *Unity Inn,* located at the corner of 9th and Tracy. During the noon hour the Unity Inn bus will bring you from the down-town district and take you back free of charge. Appetizing vegetarian meals! Courteous service! Delightful surroundings! Come and have a meal at the Inn. One visit will insure your return.

Why not be happy? You say that this is a foolish question, for every person would be happy if he only knew how to be. Well, there is a secret in knowing how to attain happiness, and the secret is yours if you will read, "Why Not Be Happy?" in February 6 issue of *Weekly Unity,* an article by Sonya Max. If you will follow the instructions given in this article, you will find yourself on the highway toward the best that this world can give.

If you wish to get in touch with Unity study classes and centers, and with teachers who are presenting the Jesus Christ message in harmony with Unity School's interpretation, we invite you to write direct to the Unity Field Department. The Field Department is also glad to give you information in regard to visiting lecturers. Unity lecturers are announced direct from Unity headquarters.

"In a dream, in a vision of the night . . . then he openeth the ears of men." Dreams do have spiritual significance, and, when properly interpreted, may be accepted as indications of certain states of consciousness. Charles Fillmore's *Inner Vision* deals interestingly and understandingly with the subject of dreams and their meanings.

In a recent lecture at Unity headquarters, H. B. Jeffery said: "Healing is uncovering the nothingness of nothing." That seems to us a very clear definition of the act of healing. When you regard disease as nothing, and healing as the act of exposing its nothingness, it would seem an easy matter to rid oneself of all inharmony. But one feels the need of some definite instruction, and for this reason Ruthanna Schenck wrote the book, *Heal Thyself.* It has helped many persons to put aside thoughts of illness, and to lay hold of health and strength.

"Words are the voice of the heart," said Confucius. Are you willing that your heart be judged by your words? If you are in the habit of speaking negative words, words of faultfinding and criticism, you will want to correct this habit, and use only helpful, constructive words that will be a true index of your consciousness. The Unity Good Words Club has helped many persons to bring about this change. If you should like to become a member, write to the Unity Good Words Club for a membership card.

"Does It Pay?" is the title of an article appearing in the February issue of *Christian Business* magazine. "Does what pay?" you ask. Does it pay to follow Christian practices in business? The author, Ralph S. Wood, gives you some practical thoughts in this striking article.

"I wish that I could live my life over again"—have you not often heard this wish expressed, and always in a hopeless tone of voice? Of course the past cannot be recalled, but the present is at hand. Why not make it count? If you will give your whole thought to making today worth while, you will not have time to grieve over mistakes of the past. *Beginning Again,* by F. B. Whitney, will inspire you to accept today as God's gift, to regard it as the channel through which new blessings are borne to you.

When Joyce Lorrimer, seventeen, and unacquainted with city life, landed in New York City with her small cousin, Davie, and found no one to meet her, she embarked on a new and strange adventure equal to that of being set adrift on the ocean in a boat without chart or compass. Read the first installment of "Most Ships," a story by Gladys Hasty Carroll, beginning in February *Youth* magazine, and follow the adventures of Joyce and her little cousin. Mrs. Carroll's stories hold you spellbound from beginning to end. Mrs. Carroll is popular with *Youth* readers, who know her through "Coxing the Crew," "It Must Never Happen Again," and other contributions to *Youth.* Don't miss the opening installment of her new story.

Some one has said that reputation is what men think of you, and character is what you are. Infinite possibilities lie buried within your soul, and God alone sees them. If you will seek to know God better, He will reveal to you the latent power that you possess. *What Are You?*—a book by Imelda Octavia Shanklin—will give you a better understanding of yourself and of your relation to God.

Unity Books and Booklets

For Beginners

Caroline Napier	$ .50
Directions for Beginners	.25
Directions for Beginners — Spanish, $.10; German	.25
Lessons in Truth	cloth 1.00
Lessons in Truth — French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	cloth 1.00
Miscellaneous Writings — Italian, French, German	.75
Unity's Statement of Faith	.10

On Healing

Christian Healing	cloth 1.00
Christian Healing — French $.75; German	1.00
Divine Remedies — paper, $.50; de luxe	2.00
Divine Remedies — French	.75
Heal Thyself	cloth 1.00

On Prosperity

Be Ye Prospered	cloth 1.00
Spiritual Law in Business, The	.25

On the Silence

Methods of Meditation	.35
The Silence	.50

Pertaining to the Home

Child Unfoldment	cloth 1.00
*Science of Food and Cookery, The	cloth 2.50
Truth in the Home	.75

Inspirational

Beginning Again	.35
*Creed of the Dauntless — de luxe $3;	cloth 1.00
Faith That Removes Mountains — German	.25
Finding the Christ	.25
Finding the Christ — German, Spanish, or Swedish	.25
*Remember	cloth 1.00
Sunlit Way, The	cloth 1.00
What Are You?	cloth 1.00

Devotional

Book of Silent Prayer	.50
Truth in Song	.50
Unity Song Selections	cloth 1.00
*When Ye Pray	.50

For Advanced Study

Inner Vision	.50
Selected Studies — paper, $.75;	cloth 1.50
Talks on Truth	.75
*Twelve Powers of Man, The — de luxe $3;	cloth 1.00
Unity Tract Index	.50

Juvenile

Aunt Joy's Nature Talks	.75
Little Susie Sleep Ears	.75
Love's Roses	.25
Treasure Box	.50
Wee Wisdom's Way	.75
White Stockings and Other Tales	.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, $1.50 a year.

Unity

Sunday School Leaflet

The *Unity Sunday School Leaflet* is a help to parents and Sunday school teachers in explaining Bible lessons to children. The International Sunday school lesson is interestingly presented; then on the next page appears the column, What I Learn from the Lesson, followed by simple test questions. A story is printed each week, emphasizing the main point in the lesson.

The fourth page is reserved for the little folks. In addition to a simple story teaching the lesson, there is a verse to be learned, and a picture to be colored. Your child will learn to love the Bible through his interest in the leaflet. The price of a year's subscription to *Unity Sunday School Leaflet* is $1.

When Summer Comes

Summer means vacation, and a well-planned vacation includes recreation, relaxation, and self-improvement. Unity offers you all three features in its summer school of intensive training for registered students at Unity Farm.

Unity Farm is an ideal spot for rest and study, and its recreational advantages are all that could be desired. Besides being helped physically and spiritually, you will find joy in meeting those from other states who are of like mind.

School opens May 4 and closes October 16. There will be part-time courses for those who cannot be with us the entire four semesters. It is not too soon to begin making your plans. For full details write to the Director of Training School, 917 Tracy, Kansas City, Mo.

CONSIDER THE CHILD

CHILDREN are investments for the future. For this reason the welfare of children is by far the most important problem that faces any nation today, and the responsibility and the privilege of handling this problem fall largely upon parents.

No father or mother can properly fulfill the duties of child training without liberal use of the story. And where shall the busy parent turn for stories of the right kind? A child's magazine, one that entertains and instructs, while it subtly implants in the young mind the highest ideals of life, is the best source of help.

Such a magazine is *Wee Wisdom,* Unity's monthly publication for children. Its stories delight children and, in an unobtrusive way, teach them the principles of right living. It is constructive, offering suggestions for things to do, things to make. It cultivates the child's appreciation of beauty by means of nature stories, poems, and other features. Start some child on the pathway to happiness with a subscription to *Wee Wisdom.* The price of a year's subscription is $1.50.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please enter a subscription to *Wee Wisdom* magazine for the child whose name appears below. I inclose $1.50 to pay for my order.

Child's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

U-2-31

Where Unity Publications are Sold

This partial list is for your convenience. The listing of a center here does not necessarily mean that we indorse its interpretation of Christian principles.

ALABAMA

Birmingham—Unity Cen, 511 N 19th
Mobile—Unity Cen, 102½ Dauphin; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cen, 14 S Second
Bakersfield—Unity Cen, 624 Monterey
Berkeley—Unity Cen, 1822 Milvia
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R B Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee
Inglewood—Unity Truth Ministry, 426 E Queen
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 337½ S Hill; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk Sh 684 W 3rd
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 Sixth
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 63 Post; Mission Unity Cen, American Hall; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium, Market St; Unity Book Sh, 111 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield
Santa Monica—Unity Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Tulare—J F Manning, 258 North N
Van Nuys—Unity Cen, 14424 Friar
Victoria—Ruth E Aubrey, 53 N Oak

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna M Nicholson, 417 Lake
St Petersburg—1st Unity Church, 646 5th S
Tampa—First Unity Soc, 222 W Lafayette

GEORGIA

Atlanta—The Open Door, 413 Chamber of Commerce bldg

IDAHO

Boise—Unity Cen, 517 N 10th
Twin Falls—Gertrude H Tracy, 328 7th N

ILLINOIS

Chicago—Unity Fellowship, 64 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, (colored), 4307 S Mich
Hubbard Woods—M Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Lawrence Cen, 227½ S 6th
Waukegan—Church of Light, 1025 Woodlawn

INDIANA

Indianapolis—Unity Cen, Kresge bldg

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 747 Minnesota
Topeka—Unity Cen, Jayhawk Hotel
Wichita—Life's Harmonies Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 151 N Bdwy
Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Unity Truth Cen, 220 E Bdwy

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Unity Cen, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Christianity, 209 W Dutton
Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Unity Cen, Miners Bank bldg
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Emery, Bird, Thayer; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-way hotel; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg Co, 905 Lucas; Unity Student Group, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 311 Washington
Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th
Patterson—Unity Truth Cen, 98 Broadway
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L I—I Bowman, 88-06 Parsons
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Times Square Bk Sh, 1482 Bdwy; Nanna B Sutton, 42 W 129th
Rochester—Scrantom's, Powers bldg; Unity Cen, Powers bldg
Schenectady—Unity Soc, 1029 University pl
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead; Unity Cen, 810 Carnegie Hall
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 112 Elvin
Mt Vernon—Staunton, 15 N Mulberry
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—Mrs C F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg; Mrs B M Wilson (colored), 511 E Marshall

OREGON

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed Hotel
Coudersport—Mrs D M Andrews, 107 S Main
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn
Wilkes-Barre—Alice B Sadler, 57 Terrace

TENNESSEE

Chattanooga—Cen of Prac Christianity, Memorial auditorium
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple of Truth, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Bookmart, 622 Pike; Unity Soc, Henry bldg; Alice L Ruth, 527 Eastlake; Truth Cen, Shafer bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy; Walsh, books, 1317 Pacific
Yakima—Church of Truth, 2d and B sts; Meta Cen, 511 Masonic Temple bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise; Unity Cen, 253 Washington bldg
Milwaukee—1st Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, Nat'l Bank Chambers
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood: New Thought Cen, 161 Castlereagh

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 10th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 756-A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

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In men whom men condemn as ill
I find so much of goodness still,
In men whom men pronounce divine
I find so much of sin and blot,
I do not dare to draw a line
Between the two, where God has not.

—*Joaquin Miller*